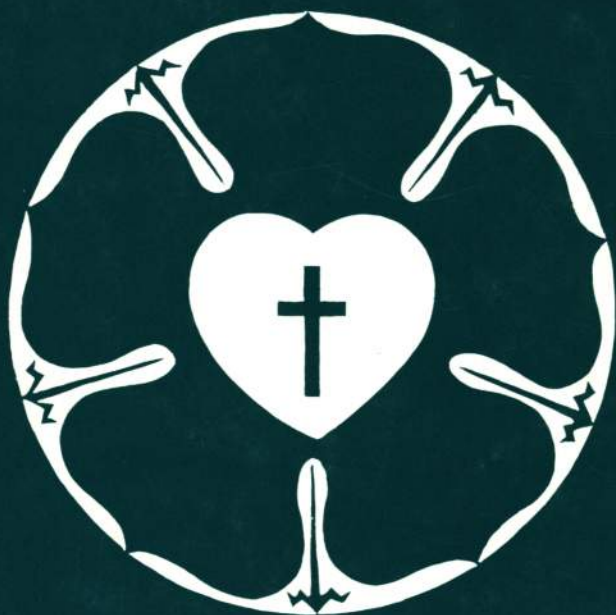


REPORTS

1970-1977



THE
LUTHERAN
WORLD
FEDERATION



The
Lutheran
World
Federation

REPORTS
ON THE WORKS OF
ITS BRANCHES
AND RELATED AGENCIES
1970 - 1977

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FOREWORD

One function of a Lutheran World Federation Assembly is to review the work which has been done by the various branches of the Federation in the period between assemblies. The reports in this volume are submitted by Commissions and their Departments, by sections of the General Secretariat, and by the Strasbourg Institute. These reports give an account of their activities from the Evian Assembly to the present.

The reports will serve as a basis to assess the past, as well as to plan for the future. As a primary assembly document, participants will study these reports, and at especially planned Open Hearings be able to discuss them and raise questions they have concerning them.

Beyond their specific function for the assembly we believe these reports can tell a dramatic story of the world-wide programs in which many have joined hands and given gifts and talents in a ministry of the Gospel. Whether it has been in service or mission, radio or theological studies, women's or congregational activities, it is the witness to the Gospel that is being served by the community of Lutheran churches.

We commend these reports to you for your study and careful consideration.

Carl H. Mau, Jr.
General Secretary
January 1977

REPORT

1970 - 1977

GENERAL

SECRETARIAT

REPORT OF THE GENERAL SECRETARIAT

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REPORT OF THE GENERAL SECRETARIAT

INTRODUCTION

- (1) In 1969, the Lutheran World Federation Executive Committee made significant structure changes in LWF's organization, by designating major responsibilities to three commissions and their departments. In 1975, an additional important change was made, gathering all communication tasks of the LWF into one unit placed in the General Secretariat. These changes, together with the general emphasis of the work of the Federation, have determined the shape and the tasks of the General Secretariat which now consists of
 1. GENERAL OFFICE
 2. OFFICE FOR FINANCE, PERSONNEL AND ADMINISTRATION
 3. OFFICE OF COMMUNICATION
- (2) The following will present a description of the several units in the General Secretariat.

1. GENERAL OFFICE

- (3) The General Office functions through the Office of the General Secretary and the Office of the Associate General Secretary. An Assembly Office is attached to it and functions about two years to prepare and follow up an Assembly. The General Office also services the archives.
- (4) During the period covered by this report the leadership in the Lutheran World Federation has changed, when, in 1974, Dr. André Appel resigned as General Secretary and Dr. Carl H. Mau was elected to that position. In the preceding year, Pastor Albertus J. Maasdorp replaced Dr. Carl H. Mau as Associate General Secretary. At present they are assisted in the execution of their tasks by two administrative assistants and one secretary.
- (5) The General Secretary as the chief executive within LWF staff carried out the decisions of the Fifth Assembly and the Executive Committee as outlined in the report of the Executive to the Assembly.
- (6) His major responsibilities were to initiate the proposals for decision-making bodies, interpret the policies, and implement the decisions of the last Assembly.
- (7) He fostered relations with the ecumenical agencies and with non-Lutheran churches.
- (8) He convened and regularly consulted with the Cabinet, as his advisory council, on matters of general LWF concern, coordination and planning and also shared with it the effort to meet the various needs and spiritual concerns at headquarters.
- (9) The Associate General Secretary assisted the General Secretary in the execution of all these tasks, his major area of responsibility being administration.
- (10) He was also assigned the task of preparing short and long-range plans with respect to the LWF as a whole in terms of priorities and emphases, for consideration by the General Secretary and the Cabinet.
- (11) In addition he coordinated interdepartmental task forces and committees in which he facilitated the accomplishment of their assignment and other activities of the LWF and its organs or related organizations.
- (12) He assumed the liaison in administrative matters between the sections of the General Secretariat and was responsible for the preparation and follow-up of the meetings organised by the General Office.

(13) Some of the presently functioning inter-departmental task forces and committees are:

- the Coordinating Committee on Communication,
- the CDS Staff Committee,
- the Committee on International Scholarship and
Personnel Exchange Program,
- the Assembly Staff Committee,
- the Task Force on Root Causes of Social and Economic Injustice,
- the Task Force on Southern Africa,
- the Chile Task Force
- the Constitution Task Force and
- the Working Group on Eastern Europe.

2. OFFICE FOR FINANCE, PERSONNEL AND ADMINISTRATION (OFPA)

- (14) The area of work of the OFPA is described in the Composite Statement of Needs for 1977, as follows:
- (15) Within the General Secretariat, the Office for Finance, Personnel and Administration provides the General Secretariat and the Commissions with central services related to banking, transfers, accounting and investments. The Composite Statement of Needs is coordinated through this office which also exercises general budget control and keeps an overview of the assurances of income. Common personnel services with respect to housing assistance, recruitment of office staff, insurance programs, Swiss permits, salaries and allowances, educational assistance, etc. are provided by this office. The Staff Welfare Plan and the finances for the Lutheran Foundation for Interconfessional Research at Strasbourg and the Office of Communication are also administered by the OFPA. The Comptroller has a further responsibility in questions of Geneva headquarters administration.
- (16) The 7-year period under review can be described as a period of overall increase in work and responsibility for this office.
- (17) 1. Increase in Financial Responsibility
- Some statistics may help explain the present financial responsibility of the OFPA staff. The annual turnover in US\$ has increased from 14.2 million to 20.2 million, i.e. about 42%, in the period 1970 to 1976.
- (18) In view of the unstable world currency situation and for security reasons, the LWF's banking base had been broadened. In 1976 the LWF worked with 41 bank accounts in 13 different banks in 6 countries (these figures do not include bank contacts for our World Service and Church Cooperation field offices in Africa, Asia and Latin America). The list of LWF internal exchange rates includes 28 currencies which are regularly used in carrying out the daily work. Postings in the bookkeeping department amount to 200 per working day. There are on the average about 650 money transfers per month or roughly 30 per working day. Including field staff, about 200 persons are on the monthly payroll.

(19) 2. Increase in Personnel Responsibility

During the period under review the responsibility for the implementation of personnel regulations has been transferred from the General Office to the OFPA. Tightening Swiss government regulations with regard to working permits has made the recruitment of staff for administrative and secretarial categories more problematic. In order to hire eight new secretaries in 1975, for instance, 92 applications had to be scrutinized. A system of insurances conforming to Swiss government requests has been built up and in 1976 the office administered four different group insurance plans and the Staff Welfare Plan (Provident Fund and Pension Plan).

(20) 3. Increase in Responsibility of Comptroller Function

A number of factors within and without the LWF has made it important - in order to ensure the continued sound financial operation of the LWF - that the Comptroller attend an increasing number of meetings of commissions, committees, task forces, etc. The Comptroller is also charged with the chairmanship of the Community Development Service Staff Committee and is an ex-officio member of all inter-departmental staff committees. He represents the LWF on committees which deal with matters relating to the function and administration of the Ecumenical Center in Geneva.

3. OFFICE OF COMMUNICATION

- (21) After several years during which task forces and committees had been wrestling with the question of restructuring - or not restructuring - the LWF communication activities, and following action by the LWF Executive Committee in August 1975, a new Office of Communication came into being at the beginning of 1976. A Committee on Communication was also appointed and its first meeting held in March 1976.
- (22) Limiting this report to the short period during which this new structure has been functioning would be insufficient since both Committee and Office have inherited the past and rich LWF involvement in communication, and combined existing activities and concerns into one unit with a broader mandate. The transition from the past to the present structure has been smooth and natural - although some significant developments are adding new challenges to our work.
- (23) In order to put the present situation into perspective, this report will deal with all communication activities since the last LWF Assembly in 1970.
- (24) I. Toward the New Structure
At the time of the 1970 Assembly, the communication activities of the LWF were carried out by several units which varied in size, function, and structure:
 - (25) - the Information Bureau, the specialized arm of the Federation in the field of public information, lodged in the General Secretariat;
 - (26) - the Editorial Office, responsible for the publication of the LWF quarterly Lutheran World/Lutherische Rundschau, located in the new Department of Studies;
 - (27) - the LWF Broadcasting Service, with its own Board of Directors, responsible for Radio Voice of the Gospel (Addis Ababa), three regional offices (Hong Kong, Tokyo, Nairobi) and a small radio production unit in Geneva, and gradually adding to its other activities support to communication projects of the African and Asian churches;
 - (28) - within the Department of Studies, the work of the Communication Research Desk included a feasibility study on documentation.
- (29) Concern for improving the communication process within the LWF had been increasing over recent years and was underlined by the Evian Assembly, especially in the opening address of the newly

elected President. In general, the growing importance of communication in all aspects of the church's life and work was noted in many quarters, but there was a great deal of uncertainty as to what form this communication should take.

- (30) This led to the appointment of two LWF Task Forces, one on Mass Communication (by the Executive Committee in 1969), and one on Publication Strategy (by the Commission on Studies), which, in 1972, presented an important joint report. After identifying a number of objectives and criteria, and making recommendations for future LWF communications activities, there were conflicting recommendations on structure: one Task Force recommended that one agency should be responsible for the Broadcasting Service, Information Bureau, and Publication Office, (structured as an independent department) while the other Task Force asked for a close relationship (within the General Secretariat) between all communication units except for the Broadcasting Service.
- (31) The Executive Committee subsequently took two major decisions: the Broadcasting Service (while retaining its own Board) was integrated into the Commission on Church Cooperation; and a Committee on Information Services was established to guide the work of the various services within the General Secretariat: the Information Bureau, Publication (formerly Editorial) Office, and a new Language Service.
- (32) From 1974, the LWF Broadcasting Service (LWFBS) and the Committee on Information Services (CIS), coordinated their annual meetings. In joint discussions, CIS and LWFBS members found that the temporary structures established in 1972 were unsatisfactory especially in view of the growing interest demonstrated by the churches in the field of communication. Increased coordination and a possible merger were studied by a joint committee which eventually prepared the design of a comprehensive communication unit. At its 1975 meeting, the Executive Committee was therefore in a position to take final action, and it was voted to establish an Office of Communication, lodged in the General Secretariat, and comprising all existing communication responsibilities within the LWF.
- (33) Nine people were elected to serve on the Committee on Communication (COC): Dr. John Bachman (USA), Chairman; Mrs. Gertrud Brundin (Sweden); Dr. Robert Geisendorfer—replaced after his death by the Rev. Ernst Bauerochse—(FRG); Rev. Zephaniah Gunda (Tanzania); Professor Yoshiro Ishida (Japan); Rev. Hilmar Kannenberg (Brazil); Dr. John Mangum (USA); Mr. Alfred Simandjuntak (Indonesia); and the Rev. Gunnar Stalsett (Norway). In addition, one consultant was appointed by each of the three LWF Commissions and one by the World Association for Christian Communication. The inaugural meeting of the Committee took place March 1-5, 1976, and the second March 28 - April 2, 1977.

- (34) In fact, the new Office is not as comprehensive as was expected: for financial reasons, the Language Service was phased out in 1976 and implementation of the Documentation Service deferred. The administrative responsibility of the Communication Research Desk was transferred from the Department of Studies to the new Office in August 1976 but no staff appointment was made.
- (35) The new structure nevertheless marks a significant step forward for the communication activities of the Federation, since it established one Committee to supervise the policies and programs of a multi-media office.
- (36) The above outline of events demonstrates the complexity of the problem concerning the structuring of the LWF's communication activities and how carefully it has been studied during past years. One can be grateful for the nature and length of this debate since, by putting the communication issue high on their agenda, the LWF decision-making bodies have shown the importance they give to this matter. Of particular significance was the strong accent put by many people on the service function of the Office, as it strives to assist the churches in their media ministry.
- (37) II. Toward a Theological and Theoretical Context
- "The world of the media of mass communication is so new and often so bewildering to the churches that we are only starting to probe its significance, possibilities, perversions, and use for good."
(Report on "The Church and the Media of Mass Communication" of the World Council of Churches' Assembly, Uppsala, 1968)
- (38) On the one hand, "research that has been carried out on the effects of mass communication warns us against being too optimistic about the possibilities of the mass media, and indicates that we should qualify our expectations, since we are faced with very serious problems related to the nature and structure, function and use of the mass media" (Report of the LWF Task Forces). On the other hand, however, the church cannot escape entering into this ambiguous reality; communication is part of the churches' mandate and reveals its relation to the various ministries of the church, and, to quote the same report, "despite the complexities relating to the media, their public character offers a tremendous chance to rediscover the public character of the proclamation of the Gospel... Public communication is a central act of the Christian community."
- (39) The LWF, taking this latter calling seriously, has tried not to forget the previous warning and has not become operational in communication without developing a theoretical context correlating communication principles and theological insights. For instance: Radio Voice of the Gospel has from the outset been based on sound missiological perspectives, and its program policies, cultural

relevancy, and role in proclamation and development are regularly reviewed; the Geneva production desks have developed aims and objectives which include critical evaluations based on professional expertise; the Communication Research Desk has raised some basic questions regarding the theological and socio-political context in which the churches' communication ministry is carried out; and the churches' communication projects are assessed by the LWF on the basis of criteria which seriously consider current trends in Christian communication.

- (40) Throughout the years, a theological and theoretical context for LWF communication work has been developed but obviously needs to be constantly enriched and reviewed. Of particular significance was the above-mentioned joint report of the Task Forces on Mass Communication and Publication Strategy (April 1972), which spelled out a frame of reference, objectives, and criteria, which will guide the work of the Office for the years to come.
- (41) Based on previous documents, but updating present thinking within the LWF, the address given at the first meeting of the Committee on Communication by its Chairman, Dr. John Bachman, endeavors to formulate a basis for the policy-making of the Committee and explain to the whole Federation the premises on which we operate. (For the full text of his report please refer to pages 27 to 36.)

(42) III. Geneva Units

The new Office includes the Information Bureau and the Publication Office from the former Committee on Information Services, and a Radio Production Unit from the former Broadcasting Service. These units continue under the same names and their main tasks remain unchanged, although the unified structure calls for new attitudes regarding intermedia sharing and a more flexible use of personnel, media and language-wise as well as functionally. Some new plans and joint projects are developing, and recently clear priority was given to the preparation of the LWF Assembly.

(43) 1. Information Bureau (IB)

The main task of the IB is to produce a weekly (on average) news service to some 2,400 recipients - almost equally divided between English and German speaking individuals and offices, both church-related and secular. This implies permanent contact with the different LWF units and member churches, including travel to important meetings.

- (44) Since Evian, the two IB editors have gradually increased the quantity and diversity of their production, with the aim of contributing to a better "flow of information" within the LWF constituency. In addition to news concerning the life and work of Lutheran churches throughout the world, information of an ecu-

menical nature is issued either related to the activities of the Lutheran churches or of special interest to them. Besides hard news, regular background information and features are provided. A readership survey, through a questionnaire sent out in early 1976 to both English and German recipients, showed that the service was regarded as a useful instrument for bi- and multi-lateral information.

- (45) Since 1974, a monthly service in French has been produced in Strasbourg under the supervision of the IB (circulation about 500). The IB also maintains a regular audio-visual service, which provides news and feature photos to key publications, occasionally issues a photo-page to the general readership, cooperates closely with the departments in providing program/area photos to supporting agencies and churches, works with the radio producers of both the LWF and the World Council of Churches, and assists in the development of slide and cassette productions.
- (46) The Information Bureau is also responsible for providing relevant secular and religious news to the LWF units in Geneva on a daily basis. It gathers statistics and publishes alternate English and German supplements to the basic directory, which includes information on the LWF member churches and on the headquarter's structure. Closer working relationships with the Publication Office have also been developed and especially since 1973 under the auspices of the CIS.
- (47) The main concerns of the Information Bureau are practical: the staff (two editors at executive level, two secretaries, one administrative assistant) face an increasing workload as they attempt to handle the steadily increasing flow of information from regions where communication systems are being developed, and in recent years the combination of increased paper, printing, postage, and handling costs has called for increased funding.
- (48) 2. Publication Office (PO)
- Since 1973, the responsibility for the Publication (formerly Editorial) Office has been returned to the General Secretariat (after three years in the Department of Studies), and is now within the new Office of Communication.
- (49) The PO's primary responsibility is to produce the quarterly journal of the LWF, Lutheran World/Lutherische Rundschau (LW/LR). The fact that the Lutheran World Review and Lutherische Weltrundschau (forerunners to LW/LR) were published from 1948-1950 and that the present LR has been appearing since 1951 and LW since 1954 shows that virtually from its formation the Federation has regarded a journal as being an integral part of its life. Content and coverage have followed geographical and thematic lines, but with sufficient

flexibility to maintain currency of subject matter. A period of experimentation, authorized by the Committee on Information Services, led to the present format and style of the English and German editions, which now include an annual round-up of LWF activities. The main goal of the journal (which one former LWF President described as "an Assembly between Assemblies") is to tell the LWF story, i.e., describe the Federation's functions and involvements as well as the issues and activities of the member churches and provide a forum which crosses the socio-cultural boundaries of the LWF constituency.

- (50) Nevertheless - in an era when publications everywhere are having difficulty surviving - concern has been expressed during recent years about the LWF journal: its role and objectives, cost, and intended readership. The Committee on Communication has therefore appointed a three-member Committee on Publication Strategy, which, on the basis of extensive enquiries in different circles, will help the COC to present its recommendations to the Executive Committee.
- (51) The journal is currently sent to 92 countries. Lutheran World has a circulation of approximately 2,100, and Lutherische Rundschau 2,200. The falling off of LW subscriptions after 1967 has been compensated by a recent significant increase, while subscriptions to the German edition have remained fairly stable throughout the years. An important factor has been the support from LWF National Committees (and particularly the German National Committee) in the promoting and sponsoring of subscriptions, and as one result of promotional efforts directed at seminaries, libraries, and individuals in Asia, Africa, and Latin America, about 100 theological schools in these areas are now on the mailing list. These efforts have however been limited due to some uncertainties regarding the future role of the journal.
- (52) The publication of an LWF handbook, "Lutheran Churches of the World" (the last work of this kind was published in 1963) has been authorized by the Executive Committee, and will appear in 1977 as an enlarged second number of both editions of the journal. Each Lutheran church will be treated both as a separate entity and as a partner in world-wide fellowship.
- (53) The LWF units produce a variety of other publications - newsletters, monographs, reports, etc., which do not fall under the responsibility of the Office of Communication. Although it is necessary for these primarily program publications to retain a certain flexibility, it is hoped that coordination can be improved.
- (54) PO staff consists of a Secretary for Publication (on the executive level), a German editorial assistant, a part-time English editorial assistant, and a part-time secretary.

(55) 3. Radio Production Unit

LWF involvement in radio production in Geneva began at the end of 1969, and in view of the nature of the medium concerned, part of the activities of this unit are carried out ecumenically and part as a direct service to the LWF.

- (56) The production of Intervox, a monthly tape service under the joint auspices of the World Council of Churches, the World Alliance of Reformed Churches, the World Association for Christian Communication, and the LWF belongs to the first category. This service provides information to professional broadcasters about current trends and developments in the church throughout the world, the WCC being responsible for the English edition, and the LWF for the French. Current circulation is around 80, and for many radio stations, (especially in the developing countries) Intervox is the only source of sound material on church news from abroad.
- (57) Also in cooperation with the WCC, special programs are sent to certain radio stations; ad hoc reporting in other than the regular languages is undertaken as opportunities arise; and the unit has been regularly involved in consultative services and training (especially for the French-speaking countries in Africa), and serves as a liaison office in the field of television.
- (58) Within the LWF itself, the unit serves as a feeder studio - or Geneva correspondent - for Radio Voice of the Gospel by regularly sending programs and elements in French and English, and also serves the Station through professional contact and promotion.
- (59) More recently, and in cooperation with the audio-visual section of the Information Bureau and WCC colleagues, the Radio Production Unit has started cassette and slide-and-tape production, especially in view of the WCC's Nairobi and LWF's Dar es Salaam Assemblies. The new accent on group media and an awareness of opportunities for the LWF to reach its constituency and the general public through other means than print might well lead to interesting electronic and audio-visual production developments. Currently, the radio production unit is composed of one producer, and his production assistant/secretary.

(60) 4. Other Activities under Consideration

A Communication Research Desk, lodged in the Department of Studies, undertook basic study on the churches' involvement in the media of mass communication and rendered consultative services in operation-related communication research to various churches and agencies. At the request of the Executive Committee, this desk wound up its programs in August 1976 and the administrative responsibility was transferred to the Office of Communication. The Committee on

- (61) Communication is prepared to pursue the possibility of developing further work in communication research and is currently studying the feasibility of a common effort in this field with the World Association for Christian Communication.
- (62) A feasibility study on Documentation was conducted by the above-mentioned desk, and consultative services rendered to some churches and agencies wanting to set up their own documentation service. Although an information system (OASIS) was approved in principle for the whole LWF, the 1975 Executive Committee meeting voted to defer implementation in view of financial restrictions. In March 1977, the COC will act on a recommendation from the Commission on Studies to look into the various options for such a documentation service, following approval by the LWF units.
- (63) A Language Service was started in 1972 and administratively attached to the Publication Office under the supervision of the Committee on Information Services. This service had limited permanent staff but developed a network of free lancers to cope with translation orders from the LWF units and member churches. It also took care of the interpretation needs for various LWF meetings. For financial reasons, the Language Service was phased out in 1976, and now each LWF unit makes its own arrangements, although limited financial provisions have been set aside to answer some requests from member churches. The COC will be reviewing the situation in the near future.
- (64) IV. Regional Involvement
- "The Committee on Communication serves the member churches of the Lutheran World Federation by providing assistance to make effective use of the media to facilitate an exchange of information, foster human development, communicate the Gospel." This preamble to the terms of reference (adopted by the LWF Executive Committee in 1976) stresses that the new structure is no end in itself but is primarily set up to serve the churches in their different situations. These service functions are spelled out as follows:
- (65) "To encourage communication among the LWF member churches and assist them and their related agencies in the development and use of communication resources and techniques available and suited for evangelistic, informational, and educational purposes, and more specifically:
- (66) - to aid upon request in the planning, financing, and operation of mass media projects within the structures of the churches, relevant to the cultures in which they function;

- (67) - to serve the churches upon request in the areas of media awareness, training, strategy, research, utilization, and evaluation, as these are of service to the mission of the church."
- (68) 1. Regional Services (formerly Offices)
- At its Jerusalem meeting in 1965 the former LWF Commission on World Mission voted to establish two mass media centers in Japan and the Chinese-speaking area, and requested the Broadcasting Service to accept the administration of this new venture. In the following year one office was set up in Hong Kong and one in Tokyo.
- (69) These offices were charged with a specialized outreach ministry to non-Christians which, in addition to research, involved the coordination and strengthening of existing mass media efforts in order to maximize the witness of the Lutheran churches in the area.
- (70) At its 1970 meeting, the Broadcasting Service established a third office in Nairobi. Although its initial assignment was to make a study (completed in 1972) of the role and function of the LWFBS in the area of television in Africa, the mandate of the Nairobi office was in line with those of the Far East offices.
- (71) In the research field, an impressive amount of work has been carried out in Hong Kong and Tokyo (and also by the Nairobi Office during its first two years of existence). The three offices developed a liaison function with the Lutheran churches in their respective areas, as well as with the whole Christian community and the mass media industry. They have contributed to raising the media awareness of the churches and the professional standards of their media agencies through consultations, seminars, workshops, and other training programs. During the last three years this has been continued on a more systematic basis by the Far East Services.
- (72) Their contribution to the churches' projects has mainly been in a consultative and advisory capacity. The Hong Kong Service has assisted several LWF-supported projects in Taiwan, Hong Kong, and the Philippines; and the Tokyo Service has been instrumental in the design of the large Japan Multimedia Evangelism Project. The Nairobi office was sufficiently flexible to serve various situations.
- (73) In 1975 the Far East Services, upon the request of the churches, launched a bi-annual newsletter A.S.I.A. (Asians Share in Action) which specializes in media news reporting for the whole area.
- (74) The Nairobi Office, which maintained a variety of ecumenical contacts and served churches not only in Africa, but also in certain parts of Asia, was attached to Radio Voice of the Gospel in 1974, and phased out in 1975 when its tasks were integrated into other units.

- (75) The Hong Kong Service, which was particularly responsible for surveying the Christian broadcasting situation to Mainland China, has also been instrumental in strengthening media cooperation between the Chinese-speaking Lutheran churches. In view of positive developments, and of the preparedness of those churches to assume the responsibilities of the Service, a smooth transition has been prepared for its phasing out in mid-1977. A Chinese Lutheran Churches Communication Committee, comprising the churches in Hong Kong, Taiwan, and Malaysia/Singapore, will carry out the work of the Service and coordinate their media tasks.
- (76) The Tokyo Service, beside its other involvements, has been planning (since 1972) and carrying out (since 1975) the Japan Multimedia Evangelism Project, in conjunction with the four Lutheran churches in Japan. This impressive project seeks to develop and expand mission outreach through the cooperative action of those churches, using the media most suitable for the respective local situations. Until the completion of this project, the Tokyo Service's main function is to be its supporting office.
- (77) On the basis of the experience of these offices, and recognizing that the communication needs of the churches vary from place to place and time to time, the Committee on Communication has decided to maintain flexibility in its approach to providing assistance to the churches. This assistance may include the setting up of an office, but other means of support to regional situations through varied programs are strongly encouraged.
- (78) 2. Consultative Services
- Over the years consultative services have been rendered by RVOG and other communication units within the LWF. Under the new structure, a special desk for consultative services was established and one of the editors of the Information Bureau, who had had regional development as his particular task, was transferred to the new desk with the understanding that this desk should function as a coordinator of consultative services in close contact with those units that had already been involved.
- (79) The task of the Secretary for Consultative Services is to keep in constant contact with the member churches, either by visiting the areas or through correspondence on such matters as evaluation of projects, and consultations and seminars to sensitize the churches to the communication ministry and the need to train personnel for all kinds of media work. In addition to scholarships awarded by the scholarship office in the Department of Studies and the more limited scholarship program of the Commission on Church Cooperation, a special Communication Training Fund (CTF) has been established as of 1977 (with an anticipated budget of US\$ 60,000) which will concentrate on supporting more immediate training needs, on-the-job-

training, and workshops and seminars in given areas.

- (80) Also included in the job description for this desk is the establishment of a "network of correspondents", particularly in Asia, Africa, and Latin America, regions that have traditionally not had the same coverage in LWF publications as the churches in North America and Europe.

- (81) The mandate is clearly understood to be multimedia, and ecumenical cooperation is being sought wherever possible.

(82) 3. Projects from the Churches

Since 1970 the former Broadcasting Service regularly increased its financial support to communication projects submitted by the churches, and the scope of these projects gradually changed from pure radio work to other media activities, from production to training or research, and from strictly Lutheran to ecumenical undertakings (often supported jointly with the World Association for Christian Communication). The former Committee on Information Services also supported joint Information Bureau/Publication Office projects.

- (83) The new Office therefore inherited a large variety of projects from its parent bodies and new requests come in every year. Priority has always been given to projects in Africa and Asia, but recently more emphasis has been placed on Latin America and—to a certain extent — Europe.
- (84) After having been assessed by the Office of Communication communication projects are distributed — according to their nature — among the Statement of Needs of the Office of Communication, Commission on Church Cooperation, and Community Development Service.
- (85) The Office's activities are of a truly global and multimedia nature. It is involved, for instance, in the building up of radio studios in Southern Sudan and the Philippines and of an FM Station in Brazil; and in support to ecumenical training centers in Nairobi and Yaoundé, writers' courses in Indonesia, TV programs in Liberia, Taiwan, and Hong Kong, an information bulletin in Latin America, etc.
- (86) While it is obviously the responsibility of the churches to spell out the priorities of their communication ministry, it is the task of the Office of Communication and its staff, through regular dialog with project holders, to examine the feasibility of any given project against precise criteria based on communication principles and other factors. These LWF criteria, which are fortunately similar to those of the WACC, help the churches to elaborate (and if necessary revise) their projects, and assist the Committee on Communication to make responsible recommendations for funding to the supporting agencies.

(87) V. Radio Voice of the Gospel (RVOG)

Throughout the years, RVOG has remained the major communication venture of the LWF (in close partnership with the World Association for Christian Communication - WACC) and at present has a budget of about 1.5 million US dollars.

- (88) Over the two 100 kilowatt transmitters in Addis Ababa, RVOG broadcasts 20 hours per day on shortwave to most parts of Africa, the Middle East, and India, and 7 hours per day on medium wave for the Ethiopian capital and its vicinity. In addition to the 200 (expatriates and nationals) working at the Station itself, a dozen feeder studios, sponsored by the local churches, employ a total of 250 people.
- (89) When RVOG entered its second decade of operation in February 1973, it was foreseen that certain changes in function and emphasis would take place with regard to its ministry; but nobody expected that already in 1974 the Station would find itself in the midst of dramatic changes. The Ethiopian revolution has affected all sections of society in the country. Since 1975 radical reforms have been proclaimed and implemented, and RVOG has been challenged to support the efforts to build a better society and at the same time add a spiritual dimension to the struggle for social justice and human rights.
- (90) The situation in the country has often been described as one of "stabilized uncertainty", and unpredictable developments can take place overnight. So far, however, thanks to the understanding of the authorities, and the competence and commitment of RVOG staff, the Station operation has never been interrupted or curtailed. The Station leadership has had to follow a rather narrow road with the necessary flexibility and a new sensitivity toward present trends while at the same time respecting the integrity of the whole enterprise. RVOG has however been able not only to carry on its normal work, but also to reflect on its role in the country and its service areas at large, and can look toward the future with a reasonable degree of hope.
- (91) The present Station Director, Pastor Manfred Lundgren, has identified the challenges faced by RVOG in the following way:
- (92) "Political and social changes are presently reshaping (not only our host country but) the societies we primarily serve, and this process is going to continue deep into the future. This fact calls for a preparedness to serve in a revolutionary setting.
- (93) The mission of the church is shifting from a Western 'home-base' to rapidly growing local churches in the 'Third World', and the concept of mission is broadened to include the whole person and his or her environment. These facts call for a new approach and the setting of new priorities.

- (94) In the technological development in the world today, Africa is in need of more and better communication technology and this calls for a renewal and strengthening of RVOG's technical facilities and for more assistance to the local churches in their use of the modern media."
- (95) "Proclaiming Christ to His World": From the very beginning, the founders of the Station - Dr. Sigurd Aske's leadership will always be remembered with gratitude - had a clear vision of the unique role RVOG should play in serving the churches and the people in Christ's name. They built an instrument which was sufficiently flexible to be adapted to changing needs and new opportunities, and clearly the services rendered by RVOG must be constantly reviewed: local opportunities for the Christian media and shortwave competition vary greatly; and the growing difficulties in church/state relationships in several countries, along with the restrictions imposed on Christian production, is a new challenge to RVOG. Also, the need to help the local studios find new radio outlets, develop production for other media (e.g. cassettes), integrate their activities into the global ministry of the church, and become communication centers for the local churches has grown more and more apparent. Related to this is the ongoing discussion within the Station, its related studios, and their supporting churches on matters related to Christian programming. This discussion (inspired by the larger proclamation/development debate) is focussing more and more on the incarnational aspect with a view to achieving both cultural relevancy and a wholistic interpretation of the Gospel.
- (96) The Consultation which was held in Addis Ababa in November 1975, and which reviewed all aspects of the Station's activities, was a major step forward in providing basic guidelines for present and future RVOG policies. Its main findings can be summarized as follows:
- (97) - short wave technology has a future, especially in Africa, and thus the present operation of RVOG should be maintained, future broadcast policy however calls for longer time blocks with reduced service areas, and RVOG will concentrate on fewer well selected languages, mainly for Africa.
- (98) - RVOG is primarily a transmitting facility. Its Program Department will now become more studio-oriented. English and French production will be decentralized, and integrated into the churches' communication systems.
- (99) - Increased attention will therefore be focussed on the studios and churches in the local situation, and they must be assisted to upgrade and diversify their activities.
- (100) - At the same time, the News Department of the Station - still seen as a major service to RVOG audiences - must become more audience-related, give more autonomy to its major languages, and review its values and criteria for news selection.

- (101) - Services rendered by the Department of Audience Research and Planning in the field of consultative services, research, and training, will be broadened, and might become administratively independent vis-à-vis RVOG, and based ecumenically.
- (102) - Although the LWF retains ownership of and administrative responsibility for RVOG, plans have to be worked out to broaden the ecumenical basis of RVOG, also through increased cooperation with Roman Catholics and Evangelicals.
- (103) Since November 1975, Station staff have been striving to implement the many recommendations of this Consultation, which were duly endorsed by the Committee on Communication. The World Association for Christian Communication, which has been supporting RVOG, since its inception, is now in full partnership with the LWF as far as RVOG is concerned, and is represented in the recently established RVOG Advisory Committee.
- (104) VI. Relationships
- According to its terms of reference, the Office of Communication is "to serve as consultant to the LWF and its units in matters involving information, public relations, and promotion" and "to facilitate communication within the leadership of the Lutheran World Federation, including staff and policy-making bodies".
- (105) The relationship between the office and other LWF units is provided at Committee meetings by the participation of consultants from the three Commissions, and on staff level by a Coordinating Committee for Communication. The latter has been described by the Executive Committee as a means "to foster response by the Office of Communication to the concerns of all LWF units and to coordinate those various concerns". This permanent structure provides a forum for regular information sharing, reporting, and planning, and is the logical place where the way in which the Office of Communication serves the Federation's departments and units is discussed, and new working relationships developed.
- (106) A multiplicity of relationships is maintained with Lutheran churches and their agencies specialized in the communication field, as well as in mission and development support. Special mention must be made of the long-standing cooperation with the International Lutheran Laymen's League and its Lutheran Hour programs.
- (107) Ecumenically, the closest relationship has continued to be with the World Association for Christian Communication (WACC) - which has also recently been restructured: the new WACC now has a clear multimedia mandate (involved in both print and electronic media, and developing a new interest for the churches' use of group media),

and puts a strong accent on regionalization. An LWFCOC/WACC Statement of Media Relationship (based on the concept of partnership), has been prepared and a Coordinating Committee established. This latter regularly reviews the joint undertakings of the two organizations, and explores new fields of possible cooperation. To the first category belongs continued WACC involvement in the operation of Radio Voice of the Gospel (both financially and policy-wise), joint support to several media projects, and the mounting of joint surveys in Africa, Asia, and the Middle East. Exploration of new areas of cooperation involves communication research, training, audio-visual services, and group media.

- (108) Other ecumenical partners include the World Council of Churches' Department of Communication, with which good, although (with the exception of Intervox) unstructured working relationships have developed throughout years of daily staff contacts in the Ecumenical Center, and also the World Alliance of Reformed Churches. Now, the COC is encouraging a broadening of ecumenical relations to include other churches (such as the Evangelicals and Roman Catholics) and church-related media agencies.
- (109) Of particular significance for communication ventures is ecumenical cooperation on the regional level with the regional associations of the WACC and other regional ecumenical groupings such as the All Africa Conference of Churches.

TOWARD A THEOLOGICAL AND THEORETICAL CONTEXT
FOR THE LWF COMMITTEE ON COMMUNICATION

- (110) At baptismal ceremonies, sponsors promise to acquaint children with the promises of God and help them to grow as members of the body of Christ. Then the sponsors are asked certain questions and invited to join the community in a confession of faith.
- (111) I suspect that the LWF Executive Committee would expect something like this of us, the "sponsors" of the new Office of Communication, as we gather here to celebrate the beginning of this new life.
- (112) It is our task to provide guidance for a new venture. The LWF Executive Committee, in deliberating on the establishment of this office, raised many of the same questions which we would naturally direct to ourselves as we attempt to formulate a basis for policy making.
- (113) How does our knowledge of the communication process affect the work of the Christian Church? What is the influence of the so-called mass media, what are the controlling forces behind them, and what are the implications from these realities for the social responsibility of the Christian Church? To what extent do the media offer opportunities for proclamation and service? Are there contradictions between the professional standards of journalists and the interpretive responsibility of ecclesiastical communication officers? At what point does communication theory intersect with Christian theology?
- (114) To satisfy the Executive Committee and to provide a line of direction for our decision making, we should be preparing a statement of our position - nothing which pretends to be complete and unalterable - but a working description of the basis of our operation, subject to continuing reexamination and revision. I submit this document as a step toward that development.
- (115) My process is one of correlation. I have identified certain characteristics or principles of communication and have related them to central aspects of the Christian faith. From this relationship, I believe we can glimpse specific, clear implications for planning the communicative tasks of the Lutheran World Federation.
- (116) My basic correlation emerges in a trinitarian form although this was not where it began. I use traditional language frequently because this material is intended for use within the Christian community. I will first describe three areas of correlation and then list a number of implications.

I. Relationship of Incarnation

- (117) Communicative attempts among human beings often take one of two forms. The first we can describe simply as transmission. It is assumed that communication is a unidirectional process, and an attempt is made to impose authoritarian symbols upon passive recipients. There are certainly instances where churchmen have proceeded on this basis, but I contend that such manipulative approaches are unworthy, inappropriate, and ultimately ineffective.

- (118) A second form can be termed derivation. In this approach, the roles of transmitter and receiver are simply reversed. The person wishing to engage another in communication is only a listener; thus a Christian making contact with persons of another culture brings nothing from outside that culture. It is assumed that everything can be discovered from one's own humanity. The American theologian, Martin Heineken, takes issue with this by saying, "The description of what it means to be 'human', i.e., to exist as a human being and neither as an animal nor a god, is not altered by glib talk of at last discovering our 'identity' as 'human'. Hitler was just as 'human' as Florence Nightingale. No animal could possibly have achieved such depths of demonic perversity - nor, in spite of our recent enthusiasm for our brothers and sisters, the animals, could any of them emulate a deed of true love."
- (119) I submit that both transmission and derivation are invalid. Transmission does not provide for the exchange which is essential to genuine communication, and violates God's creative provision for human freedom. Derivation is also essentially unilateral and excludes the possibility of revelation or a "vertical dimension".
- (120) The Christian Incarnation symbolizes a relationship which is much more conducive to communication. God in Christ has entered into human affairs, not imposing His will on persons but respecting individual integrity. He demonstrates the necessity of "participatory relationships" in communication but brings into the experience something from beyond. We are invited to follow Him in this precarious but exciting adventure.
- (121) The relationship of incarnation has little resemblance to the Madison Avenue techniques of selling or to manipulation, which implies either fraud or handling of "things" versus people.
- (122) But the relationship of incarnation is also different from derivation. It is not simply asking life's questions but introducing a personal way of dealing with them. It is not embarrassed by the vertical dimension of the Christian faith. At the first meeting of the World Council of Churches in Portugal, it was said, "The Christian community has a message that does not belong to it. It has to be shared. We are under the commandment to love our neighbors, and we cannot love them without sharing the most precious gift - the knowledge of God in Jesus Christ." The communication of the Gospel involves both teaching and learning, both healing and being healed. Authentic evangelism is not exploitation. Only when attempts at evangelism cease to reflect the love of God in Christ can they become exploitive. Evangelism and exploitation are contradictions in terms.
- (123) The relationship of incarnation is based on identification with others, and the Christian Church faces certain handicaps in this attempt because in parts of the world it is identified with colonialism. In those same areas, however, there are usually many individual Christians who are recognized as reconcilers and who can take the lead in incarnational communication.
- (124) The modern media offer a special opportunity for crossing boundaries and working toward reconciliation. Neither result is guaranteed by the mere process of broadcast or publishing. If the impression conveyed by the broadcast or publication is one of irrelevant intrusion instead of incarnational servanthood, we can be building walls instead of community. Apparently this is the likely

outcome of the more than 240 hours of Christian broadcasting currently beamed to the USSR, according to a study by the Centre for the Study of Religion and Communism at Keston College in Kent, England. Through our LWF China Study, we are hoping to avoid making similar mistakes.

II. Diversity in Creation

- (125) It is not surprising that the media influence people in different ways. Everything in the world, including living beings and technology, is part of God's creation. Whatever the nature of His power, He mysteriously allows evil to co-exist and all creatures appear to have potential for both good and evil. This is altogether different from a neutral posture.
- (126) As we accept an incarnational role in media relationships, it is naive to regard the media as neutral. They are neither entirely diabolic nor benevolent but potentially both. Their influence is subtle and cumulative.
- (127) The media are pervasive elements in society. Whether they present information, entertainment, opinion, explicit propaganda, or implicit suggestion, they reflect values and undoubtedly exercise a major influence. They are instruments for illumination, reconciliation, and exploitation, depending on such complex factors as the orientation of ownership, professional standards, and consumer (listener-viewer-reader) habits.
- (128) It is important to identify, for each area of the world, the forces which control the media and attempt to determine their influence. I use "attempt" deliberately because, as we have already observed, communication is not a simple unidirectional process and the attempts of media operators are modified by many factors.
- (129) Research indicates that the power of the media to influence attitudes is increased sharply when they are monopolistic. The monopoly may be political as with totalitarian governments or cultural as with the materialism of American commercial broadcasting. Christians have a prophetic responsibility to oppose dehumanizing use of the media whatever the structure. Vigilance toward every authoritarian form of influence by the media is essential.
- (130) At the same time, our biblical heritage causes us to recognize that no human institution is perfect and no easy solution to human problems is achieved through either established or revolutionary powers. As the Executive Committee of the Evangelical Church Mekane Yesus has stated: "Because of its eternal dimension, the Gospel of Christ can never be replaced by any of the ideologies invented by men." One of our worst American exports is the western film which stereotypes heroes and villains. The only authenticity of this art form is its portrayal of the human tendency to identify villains who can be destroyed by magic bullets. In the intellectual community, the villain is nearly always institutional.
- (131) The Christian perceptions of incarnation and creation should provide a corrective at this point. There are both demonic and redemptive possibilities in all people, situations, and systems. Christians are commonly confronted with the problem as to how to engage in redemptive acts without regarding as demonic everyone who disagrees with us. Our Lord, of course, avoided this in His attitudes toward

the poor and the wealthy, the weak and the powerful. The British economist, E.F. Schumacher, borrows from G.N.M. Tyrell a distinction which could help us to deal with this issue. He maintains that the typical, significant problems of life are insoluble on the level of being on which we normally find ourselves. These he describes as "divergent". "Convergent" problems, on the other hand, allow for oversimplified solutions which do not, as such, exist in reality, but are created by a process of abstraction. He says:

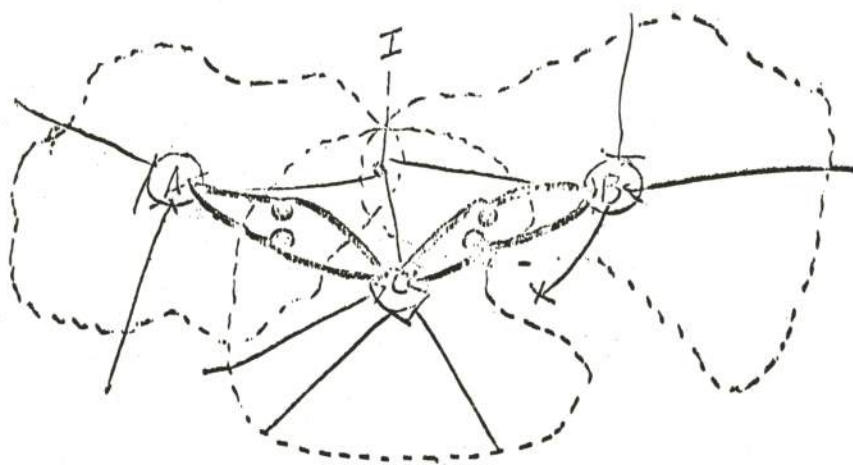
"The true problems of living - in politics, economics, education, marriage, etc. - are always problems of overcoming or reconciling opposites. They are divergent problems and have no solutions in the ordinary sense of the word. They demand of man not merely the employment of his reasoning powers but the commitment of his whole personality. Naturally, spurious solutions, by way of a clever formula, are always being put forward; but they never work for long, because they invariably neglect one of the two opposites and thus lose the very quality of human life. In economics, the solution offered may provide for freedom but not for planning, or vice versa. In politics, it might provide for leadership without democracy or, again, for democracy without leadership."

- (132) In the realities of creation, influence through media is not determined solely by owners, managers, or producers of broadcasts and publications. The social context and personal response of the listener-viewer-reader is also important and cannot be neglected in our consideration of communication.
- (133) Periodically someone offers a theory that enlightenment occurs simply by exposure to a broad spectrum of sensory experiences, that attitudes and tastes will be developed if persons are offered a wide selection of learning experiences. Unfortunately, this theory has been discredited by a number of studies including one by Burton Paulu a number of years ago in which he demonstrated that all of the years of enlightened, diversified programming by the British Broadcasting Corporation had left British listening tastes on the same level as that of Americans, exposed only to the narrowly commercial fare offered by US stations.
- (134) William Stephenson's "Play Theory of Communication" suggests that persons who tune to the electronic media are conditioned to translate all programmatic elements into entertainment. Even news and public affairs are processed into diversionary fodder or "chewing gum for the eyeballs" as one of our comedians has defined television. There is reason to believe that this may be more true in the post-literate West than in pre-literate areas, but it is a sobering possibility.
- (135) In any case, the listener-viewer-reader must be recognized as more than a passive element in the process involving so-called mass communication; humans can resist and transform symbols, not merely receive them. This presents us with both a great hope and a deep responsibility. The education of "consumers" may well be more important than any production or publication we are likely to undertake.
- (136) Our incarnational perspective on creation recognizes the tremendous variety in both human beings and symbols. Different persons respond in different ways to

different media and different art forms. In any major communicative task it is a mistake to begin or at least confine ourselves to a single vehicle such as shortwave radio or print. Instead, after a purpose has been identified, the value of various media should be compared and, in most cases, a multi-media effort is likely to be especially effective. Personal contact is superior to any medium by itself, thus recognizing distinctive elements in both creation and incarnation.

III. Stimulation of Interaction

- (137) Communication involving technological media is a complex process. We have observed that the Church has an educational responsibility to assist individuals in becoming more discriminating listeners-viewers-readers and to prepare them for influencing public policy affecting the media.
- (138) In most parts of the world, the Church also has limited but direct access to broadcasting and publishing for its own purposes. What use can be made of this opportunity? A diagrammatic review of the communicative process may help to identify both problems and possibilities.



- (139) Various observations are in order:

- no participant in the process should be identified solely as a transmitter or a receiver; response is the central element in the process;
- nearly everyone living today is exposed regularly to a wide range of signals;
- response to the signals is affected by a person's cultural background, tastes, and attitudes;
- attitudes toward the source of signals are especially important;
- genuine communication involves a circular rather than a unilateral relationship; and

- a signal from one source may stimulate a communicative relationship within a peer group separate from the original transmitter.

- (140) Because communication is not merely a transmission-reception process and because personal factors are so important, broadcasting and publishing are more likely to inform than to influence, more likely to reinforce than to change, more likely to canalize than to convert. An exception is a monopolistic system where pervasive cumulative impressions gradually have considerable effect. Ultimately, however, when a monopoly is broken, there is likely to be a violent reaction against the ideological framework of the monopoly. The Church, of course, does not have access to a communicative monopoly in the modern setting nor would we want it in light of the freedom which is essential to the Christian faith.
- (141) The fundamental mission of the Church places great demands on the communicative process. We are concerned with change rather than mere reinforcement, and we know that Christian faith is personal trust rather than mere acknowledgement of historical facts. We must, therefore, not expect too much of the media by themselves in the accomplishment of our basic purposes.
- (142) Even here a qualification must be expressed. The media are instruments of change among a small percentage of listener-viewer-readers. For the most part, these are the "undecideds", the ones who do not lean clearly in any direction but are ready to move away from a neutral position. This small percentage, in media terms, may be a fairly large number in absolute terms. The media are accustomed to dealing with many millions but the Church is interested in lost sheep and lost coins.
- (143) In general, however, we must recognize the limited purposes to be served by the media. This means that before producing a broadcast or publication we should identify the step, perhaps a very short one, which we hope may be taken by participants in a communicative process. Our task is basically one of sharing; we are called to share both the assurance of God's love in Christ and the gifts, resources, and privileges entrusted to us. This is a tremendous task, basically different from the objectives of product salesmen or political campaigners.
- (144) Within these broad perimeters, however, it is possible to focus on many specific, valid objectives. In Japan, for example, it has been discovered that youth leaning toward Christianity have a higher than average yearning for adventure. Programs demonstrating the possibility for adventure in the expression of the Christian faith should help a number of young people to explore this interest more thoroughly.
- (145) The limitations of the media make it important for us to provide for peer reinforcement. A broader community effort in ministry should build on the partial and preliminary function of the media.
- (146) This can happen only if programs are genuinely incarnational rather than manipulative. They must take into account realities of the human situation. A colleague on my own staff has elaborated on this in the following terms:

"Humanity on a personal level as well as on the interpersonal level reflects a certain 'brokenness' which negates the wholeness of

unity with self, others, the world and God. Our programs should reflect the brokenness of humanity and suggest alternatives and areas of wholeness or the process toward wholeness, based on felt needs or probable assumptions. We find our ministry in sharing the good news of wholeness, and, if possible, helping persons to move out of isolation into community where healing can be facilitated."

- (147) It should be noted that we are not saying that our programming should be an accommodation to cultural comfort or conventional wisdom. One American broadcaster's emphasis on "peace of mind" while attempting to relate to people "where they are" has been a distortion of the Gospel and an evasion of prophetic responsibilities. In the American Lutheran Church, we distribute a program for young people featuring rock music but we must be careful to avoid establishing a celebrity cult and baptizing a dilution of the faith. Some persons have advocated that the Church should broadcast spot announcements during football games but unless they took issue with the brutality and materialistic standards symbolized by the contest, they could identify the Church with a spectacular modern idolatry. There is even a question as to whether churches in our country can ever use "spot announcements" without becoming commercialized and manipulative. In other situations, programs suggesting the solidarity of the Church with repressed peoples who engage in violence may imply an advocacy of terrorism.

- (148) All of this reinforces a conviction that communication is a complicated process. We are inevitably involved in it, however, and there is even biblical support for a search in which the "Spirit of truth" will guide us. We are blessed with an opportunity for intercultural, interconfessional, interdisciplinary interaction. As Dr. Emilio Castro has put it, "In the new ecumenical situation, we are called to imagine new patterns of relation that will allow for a process of reciprocal learning and reciprocal correction."

- (149) In our particular task, we are stimulated by interaction among owner-operators, ecclesiastical bureaucrats, reporters-producers, and listener-viewer-readers. It is important to recognize that both prophecy and reporting are situational. Christians are obligated to express their partial and proximate views of truth and justice, with reliance on God's mercy and forgiveness. Journalists in the employment of the Church should have a high degree of independence but they also have an unusual opportunity for collegial correction. Journalism has its own standards, some of them exalted and some debased. Of all institutions, the Church should be most concerned for the open dissemination of truth. Pilate was not entirely demonic, however, in asking "what is truth", and the Church, with its accompanying concerns for compassion, justice, and reconciliation, has reason to be wary of glib answers. The role of the journalist on the staff of a church may therefore involve tension and even suffering, but this is not an unfamiliar predicament for any journalist - or any person of integrity in any position.

- (150) Martin Marty has said that every preacher has one sermon which, if delivered, would be his last in that congregation. I suppose every reporter has one article which, if published, would be his last on the staff of that publication. We all take risks in exercising individual judgement and we are not alone. Dr. Ishida has said, "Mission is a risky business, primarily on the part of God."

- (151) Happily, most of us in the communication field share some of the enthusiasm of Japanese youth for adventure. Certainly we are offered adventure as we work on behalf of God and a motley community of His followers.
- (152) This is a glorious responsibility but we should beware of becoming too enamored of our own importance. The cliché, "God has no hands but ours", is at best a half-truth and at worst a piece of sentimental blasphemy. There are frequent reminders that God can work through Soviets, Maoists, Quakers, and Pentecostals, just to name a few non-Lutherans. God's business is not confined to our busyness.
- (153) It will help us to retain our sense of perspective if we realize that beyond all of our proximate "discoveries" we have an essential task to which we are called to be faithful, whether or not we are successful. Dr. Ishida in a presentation titled, "The Nature of Global Mission in a Contemporary World", has stated this in the following way:

"We are increasingly acknowledging that Christian world mission today is inextricably interwoven with the massive and urgent task for human development, the focal issues of which include hunger, population pressure, racial discrimination, and violations of human rights."

But, he adds:

"We must move on, beyond identifying Christian mission totally with such movements for human betterment, to testify to the fact that Jesus stands in the midst of the struggle and development as the Redeemer through whom we are liberated from sin and thus reconciled to God and to our neighbors The Church, as the reconciling community, happens and exists not at the height where love and justice prevail, but rather at the depth where human sin is forgiven and reconciliation becomes a reality, from which love and justice emerge."

- (154) From these explorations toward a theological and theoretical context for our task, we can identify certain implications for the decision-making demands facing us. Not surprisingly, they resemble the findings of the original task force appointed to study the over-all communicative efforts of the Lutheran World Federation.

(155) IV. Specific Implications

1. Research

As we plan the future of communication strategy for the LWF, we will need more and better evidence upon which to base our decisions. This does not mean that all of the evidence must come from the traditional type of audience studies presenting a barrage of statistics. Observations and analyses by competent specialists who understand both the Church and the media will be valuable, as will experimentation and "action research". The studies should certainly include reference to the problems and possibilities associated with varying structures of the media in different parts of the world.

(156) The old division of RVOG programming into 70% information-education-entertainment and 30% Gospel needs continuing scrutiny and perhaps replacement by a policy which would recognize proclamation in service and service in proclamation, calling for studies as to how we can be authentically incarnational.

(157) Facing the future of RVOG, there should be thorough examination of alternate means of transmission and the use of different media in the areas now served by the station. We also need to evaluate the outcome of total interaction among the communicative elements.

2. Education for Both Production and Response

(158) Wherever international church leaders have been questioned concerning communication needs, training emerges with high priority. This includes, but is not limited to, technical training for professional performance in the media. Accompanying this there should be an educational process in which theological and socio-political presuppositions are examined, providing a basis for discriminating reaction and responsible citizenship. Participants in the communication process in any land should be familiar with the context in which they operate. One of the distinct values of being a part of the world-wide Church is the opportunity to learn from the experiences of others and apply it to our own situation.

3. Multimedia

(159) Instead of beginning with a single medium such as short-wave radio, the Church should always plan in terms of a specific purpose and allow the media and process to be determined accordingly. The establishment of the new office within the LWF gives us a special opportunity and responsibility in this connection. In general, we have probably underemphasized the role of the printed media, or at least failed to relate adequately different types of media to one another.

4. Regional Initiative and Involvement

(160) Planning and production of materials for a region should grow out of that region. Residents of a particular area should determine the nature of relationships with government and media decision makers, the choice and range of media to be employed in the Church's communicative task, and a specific need to which media efforts are to be directed.

(161) This involvement calls for participation in the entire communicative process and not only in the production of materials. The effect of broadcasts and printed media can be multiplied by effective follow-through activities. In the area of political influence, also, resolutions have little influence without popular support. Where there is regional initiative and at least a measure of financial support, there is likely to be follow-through. Without this, expenditures in the media are a dubious investment.

5. Ecumenical Coordination

- (162) Media opportunities and responsibilities are so great that no single agency has sufficient resources to undertake the task by itself. Our ecumenical ties, especially with the WACC, but hopefully also with Roman Catholics and Evangelicals, should be taken into account at all stages of planning. As we struggle together, we grow in grace and in knowledge. Our efforts in communication bring us into closer communion with one another. We know that we are supported in this venture by the prayer that we "may be one ... that the world may believe."

John W. Bachman
February 4, 1976

REPORT

1970 - 1977

COMMISSION ON

CHURCH COOPERATION

REPORT OF THE COMMISSION ON CHURCH COOPERATION

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REPORT OF THE COMMISSION ON CHURCH COOPERATION

I. INTRODUCTION - COMMISSION ON CHURCH COOPERATION FROM DEPENDENCE TO PARTNERSHIP IN MISSION

- (1) Seven years have passed since the birth of the Commission on Church Cooperation (CCC) in its present form. Not only have these been years of consolidation for the new LWF unit which took over from its predecessors a variety of tasks and traditions; they have also been marked by a thorough reorientation of the whole role of the LWF in mission.
- (2) The large scale structural change that took effect after the Evian Assembly aimed to simplify the organization of the LWF and thereby to make its services more accessible to all its member churches. Parallel and overlapping programs run by different LWF units were to be eliminated. The new CCC was to bring together the main functions of the former Commission on World Mission and of the Commission on Latin America and the programs of the minority churches secretariat previously related to the Commission on World Service. It was also to take up central thrusts of the former Commission on Stewardship and Evangelism. To bring all these concerns into one coherent Commission and unit operation with consistent work priorities and criteria was in itself a formidable task.
- (3) Much more fundamental, however, than the structural streamlining, was the effort to give visible form to the new understanding of mission among LWF member churches and to draw from it conclusions for the role of the LWF in mission. The Evian Assembly brought to the surface several undercurrents that had been at work within the churches for some time. The Evian theme, "Sent into the World", was in itself symptomatic of a new awareness of the mission obligation of the whole church. Many of the issues at stake came into focus during the animated debate on the name of the new Commission, on whether or not it should include the word "mission" ¹⁾ *. Although no consensus was reached on the name - it was simply decided by majority vote - the course set for the Commission was consistent with the rediscovery of mission as the task of the whole of God's people and reflected the readiness of all LWF member churches to take their place in this mission.
- (4) This reorientation of the LWF in mission epitomized by the Evian debates and by the creation of the Commission on Church Cooperation was not accidentally. It reflected both trends in mission in the whole church universal and also a number of specific developments among LWF member churches in various regions.

* For notes see pages 73-74

For a clearer understanding of the main thrusts in the work of the CCC in the last seven years, it may be useful to take a closer look at some of these developments.

- (5) Over a considerable period before Evian - from about 1950 to 1970 - a large number of former mission fields in Africa and Asia had gone through the process of becoming independent churches. This occurred largely parallel to their countries' gaining of political independence. Many of the newly established Lutheran churches were accepted as full members of the Lutheran World Federation in the years after the Assembly in Helsinki in 1963. For many of them, "mission" was a loaded word carrying connotations from their colonial past. They were not interested in being any longer objects of a world mission carried out by expatriates according to mission policies determined by Western agencies and organizations. Too often, "mission" had an echo of continued Western domination incompatible with their newly gained national independence and its continued use had become a handicap to the witness of African and Asian churches in their own societies. The Evian Assembly was reminded of this by the late Bishop Stefano Mushi, the Primate of the Evangelical Lutheran Church in Tanzania, who strongly advocated the present name of the Commission: "Mission, being Western mission domination, belongs to the past. The churches in Africa and Asia are equal partners to the churches in the West. We, therefore, want the name "Church Cooperation".²⁾
- (6) This was a time of transition in the understanding of mission in many Western churches as well, partly, no doubt, as a result of the evolution in their relationship to former mission fields. They were now to accept "younger churches" as sister churches and equal partners. Furthermore, because of the accelerated secularization of the Western World, only a small percentage of the population of those countries which still had large folk churches actually took any active part in church life. This reminded the Western churches of their mission responsibility at home and they came increasingly to recognize that they had much to learn from the churches in Africa and Asia which lived in minority situations. All this contributed to the new understanding of mission. It was not a task that could be delegated to some specialists or to independent agencies. It had to be an integral part of the life of each church - a must for their lives. Consequently the integration of mission concerns, including the operations of mission societies, into the mainstream of church life in the West had begun to accelerate in many countries already before Evian. At the same time, the debate over the difference between "mission" and "inter-church aid" was running out of steam as the more comprehensive concept of mission gained ground.
- (7) At Evian, the mission was grasped as the total task of the church in the world. Evangelization was at its centre and it included as integral elements diaconic service, prophetic witness for justice and the sharing of material and spiritual resources.
- (8) By 1970, the churches in the socialist countries had, to a large extent, normalized their relationships with their governments. They had accepted the fact of history that they had to live in socialist societies and were increasingly conscious of their own distinct role within such societies. They deliberately repudiated any use of the word "mission" that could give the impression that they were serving as instruments of Western ideologies

or governments. Their task was to proclaim in word and deed the whole Gospel of Jesus Christ. This was not to be construed as an alternative ideology to the official socialism, but was to be presented in its own terms as a message of salvation to their peoples living in socialist societies and under the leadership of socialist governments.³⁾ They were therefore not willing to see the word "mission" in the name of the department through which they had their main contacts with the LWF.

- (9) The Commission on Latin America of the LWF, first established as a committee in 1952, had dealt traditionally with a very diversified group of Lutheran churches and congregations. Most of them were immigrant churches of different national backgrounds with different cultural, social and ecclesiastical traditions. They had never considered themselves a "foreign mission field" and the word "mission" in its usual connotation was therefore irrelevant to them. Yet they too were anxious to be dynamic witnesses to peoples of the turbulent region of Latin America.
- (10) The assistance given by the LWF to the Western minority churches had always had its own specific character. They needed financial help and channels of contact with churches which were willing to support them. These contacts also helped them to develop the necessary confidence and sense of purpose to continue their life and witness in diaspora situations. They had become aware of the very important mission entrusted to them - but it was a mission very different from the familiar operations of mission societies and agencies.
- (11) Broadly speaking, this was the context in which the Evian Assembly embodied in one of its important resolutions the concept of mission as the task of the whole LWF, of all its commissions and units. At the same time, the mandate it formulated for the new CCC referred clearly to the mission task of the church as the centre for all its services. The idea that mission was the task of all the churches was not seen as a repudiation of interchurch assistance programs inherited from the three former LWF units now integrated in the new commission. Rather, all interchurch relations were now to be developed with the goal of enabling both giving and receiving churches to fulfil their mission obligation, inside and outside their own national boundaries, not in isolation or through domination, but as true partners in a common global task of mission.⁴⁾
- (12) The transformation from the earlier structures to the new commission and the efforts of the past seven years to implement the comprehensive mission mandate have not occurred without friction and even controversy. With its priorities influenced by a larger and more diverse group of churches and with all the necessary concentration by a relatively small staff on carrying out the newly assigned tasks, the CCC has not been able to meet all the expectations held out for it. Several important tasks have had to wait.
- (13) Yet with the expanded base in member churches on all continents, the ground has been prepared since Evian for the LWF to assume its full role in the support of churches in their common mission. Whatever the shortcomings of the CCC's work in this period of transition, the LWF member churches with its help have been able to take a major step from dependence to partnership in mission.

II. CCC MEETINGS AND CONSULTATIONS

- (14) Annual meetings of the CCC since 1970 have been held on five of the six continents with participants coming from most of the LWF member churches (see pages 65-71). It has been CCC practice after the new Commission was organized, to have present at these annual meetings consultants sent by their churches. The intention was to give as many churches as possible an opportunity to be partners in CCC decision making. The Commission wished to develop and plan contemporary mission strategies in close consultation with the churches concerned. Another aim was to build up new ways of sharing resources - not primarily funds, but manpower, experience and ideas - in order that the "giving and receiving" among churches might become more than a narrow financial relationship.
- (15) The constituting meeting of the Commission was held in November 1970 ⁵⁾ without consultants. Most of the time was quite naturally spent in analyzing its mandate. The Commission interpreted the concept of mission as used in the mandate to mean "the proclamation of the Gospel through word and deed in such a way that men come to a saving knowledge of and faith in our Lord" and therefore found the mandate "both specific enough and sufficiently open (to allow) for new initiative". At the same time, it was felt that the lack of any study function for the Commission might soon prove to be a weakness. Study, based on careful planning, thorough research and realistic evaluation, needed to be seen in a broader context than that of the administration of programmes and projects: "It is the reflective, critical and constructive elaboration of all pertinent factors in the mission process as well as of this process in its entirety". The aim of such study was to make the churches more responsive to the call to preach the Gospel to all nations and its practical outcome an up-to-date strategy for mission. On the other hand, such comprehensive study could not be conducted in isolation from the flow of data and the specific situation dealt with by the administrative and secretarial staff. Without such practical relevance "even an interdisciplinary approach may miss the mark and become a new theory phantom without relevance for the congregations and those who are actually in the forefront of the missionary enterprise". ⁶⁾
- (16) It is interesting to look at these reflections in the light of the discussion at the first meeting between the CCC and the Commission on Studies. The CCC felt that if the Commission on Studies was to be the kind of "service Commission and Department" envisaged in the new LWF structure, the CCC through its area secretaries would have to be a regular participant not only in the initiation of studies in the churches but also in planning and carrying them out. This was accepted as a valid point and in order to demonstrate the kind of relationship between the two Commissions which was envisaged, Studies was invited to use the CCC consultation planned for Tokyo 1971 as a starting point for its relationship to churches in Africa and Asia.
- (17) This consultation, on the theme "The Role of Lutheranism in an Ecumenical Age", ⁷⁾ met immediately prior to the 1971 CCC meeting in Tokyo, with more than 100 delegates from 35 countries. It represented a fresh approach by which the new Commission sought to carry out its mandate to serve as a channel for fruitful encounters and exchanges of experience between

Lutheran churches in all parts of the world. It was in fact a small Assembly. At the same time, it was an effort to maintain continuity between the past and the new LWF structure. By making the consultation truly global, the CCC wanted to provide the broadest possible forum for an international exchange of initiatives and ideas about the mission task of the church - in other words, a forum in line with the annual meetings of the Commission on World Mission held under the old structure. As this was the first consultation arranged by the CCC and the one from which it drew guidelines for its continued work, we shall deal with it at some length.

- (18) The programme was centered around two keynote addresses, one on the consultation theme and the other on "Encounter between the Gospel and Cultures".⁸⁾ The papers were by speakers from Africa and Asia and related specifically to the situation in these continents. Some of the mayor questions that emerged from the discussion of the addresses were: Does the Lutheran Church still have a role to play in the world today, or is Lutheranism merely a historical phenomenon in the development of Christianity with no contemporary significance? If there is something specific in Lutheranism, how is this to be defined, particularly in view of the wide spectrum of opinions that exist within Lutheranism itself? What is to be the particular Lutheran emphasis when it comes to proclaiming the Gospel in any given mission situation? Does the Gospel have an impact on existing cultures or does it merely erect counterstructures against those which already exist? The church is the vehicle of the Gospel but since the church, as it appears in the world, is itself the product of a particular culture, how can it bring "the pure Gospel" and avoid imposing itself as an alien institution on the receiving culture? When the Gospel is introduced into a culture, must it necessarily insist on rooting out everything which is already there or can it reform and purify certain elements of the culture so they become vehicles of Christ's Lordship over the world?
- (19) The strength of the Tokyo consultation was that it provided an opportunity for a representative group of the LWF constituency to discuss questions of common concern. Subsequent developments proved that the opening up of these issues stimulated a debate in the churches which was later reflected in the results of the ecclesiology study of the Commission on Studies. In spite of some weaknesses - for example, the absence of theological experts and the consequent failure to concentrate on clearly defined theological issues - Tokyo 1971 was an encouraging start for the new Commission.
- (20) The Commission itself met immediately after this consultation for its annual session. It instructed staff to prepare for the 1972 meeting a theme related to the mission task in the Western world.
- (21) This meeting was held in Kecskemet (Hungary) and was of great importance for the implementation of the overall mandate of the Commission. The main item on the agenda, "The integration of the CCC in the European and North American Churches", was presented through three position papers.⁹⁾ The questions addressed to the Commission were: "Do we need some overt action to involve the CCC in the concerns of the European and North American - traditionally giving - churches, resulting in more obvious manifestations that Mission on Six Continents and "two-way traffic" are more than just concepts? Or are they already more than concepts, but the manifestations

need to be lifted up and identified?" It was recognized that exchange and cooperation between Christians of different regions are at least as important as the flow of funds. To promote such exchange, intensified coordination, a sharing of goals and better planning and distribution of the tasks involved were needed. An extended two-way traffic between churches, including those which were traditionally only giving churches, would have to grow out of deepened mutual understanding. It was the task of the CCC to assist the churches in their plans for such exchange and to facilitate and expedite it.

- (22) The keynote in Kecskemet thus became "Mutuality in Relationships in Mission" on the assumption that: "Every church has something essential to give to others as well as something equally essential to learn from others. All the churches are bound together in this mutuality relationship in mission - and it is the obligation of the CCC to help the whole constituency of the LWF to realize and meet this challenge". ¹⁰⁾

- (23) For many participants from the Western world, as well as from Africa, Asia and Latin America, it was a unique experience, not only to come to a meeting in a socialist country but also to find there a living church, actively engaged in the proclamation of the Gospel. If anything disturbed this meeting in Kecskemet, it was the daily tolling of the bells calling people to worship in the many beautiful churches of this small town! For many a bridge was built - a bridge of new understanding and respect. Church cooperation was in action!

- (24) As one attempt to exemplify Mission on Six Continents, the CCC decided to hold a visitation/consultation programme in November 1972 on the theme "Ambassadors of Reconciliation". The aim was to bring together people responsible for various branches of church work in Africa, Asia, Europa, Latin and North America, to study, on the basis of their own experience and insights, selected churches of Central Europe and to advise them in their task of mission. In the consultation to follow the visitation, the work of the churches and their role in mission today were to be considered in a systematic way. Immediately prior to this consultation, the CCC was to meet for a thorough review of its terms of reference and working style. ¹¹⁾

- (25) The visitation/consultation programme, called Villach 1972 (after the small town in Southern Austria where the final consultation took place) was a new venture in the life of the LWF. An experiment was initiated in which thematic discussions were preceded by grassroots exposure to different forms of church life in a variety of cultural and political settings. The basic question was: How can a world fellowship of Lutheran churches, rich in gifts and yet confused about its own identity, rediscover its unique and special task in the world today? It was not hoped to achieve a consensus of opinion, but merely to recognize what specific contributions Lutherans could make to the worldwide task of the church in mission, despite a wide variety of approaches.

- (26) More than 200 delegates from some 38 countries took part in the consultation. Villach proved that there is a need for this kind of free and open forum for discussion within the LWF. No artificial unanimity was imposed on the consultation and yet a study of the reports of the discussions reveals that

this meeting of representatives of a cross-section of LWF member churches proposed a number of significant things:

- (27) 1. They insisted that the proclamation of the Gospel is still the basic obligation of the church. The content of the Word - God's reconciling act in Jesus-Christ - is the same in all ages. However, changes in the world call for flexibility, for a readiness to adapt the method of proclamation to varying circumstances.
- (28) 2. They considered it unfortunate and dangerous that the West continued to think in terms of the dualism of body and soul and therefore urged the LWF to study the letter of the Evangelical Church Mekane Jesus of Ethiopia on the interrelation between proclamation and human development and to draw from it realistic conclusions for both its theology and working style.
- (29) 3. They called for the reconciliation of those who have been historically divided into givers and receivers in mission, so that both can become full partners in the global task.
- (30) 4. They urged the CCC to prepare materials to help churches and congregations better to understand the meaning of real partnership in the service of the church.
- (31) By agreeing to hold its 1973 meeting in Santiago (Chile), the CCC expressed its wish "to bring the LWF back to Latin America" in the post-1970 period. Consequently, it was arranged for as many participants as possible to visit the member churches on that continent either prior to or immediately after the meeting. This visitation brought the concerns of Latin America to the forefront for the worldwide LWF constituency. The CCC desire to manifest its support for the numerically small Lutheran Church in Chile, living under the leadership of Bishop Helmut Frenz in a changing society, was another strong motive for choosing this meeting place. ¹²⁾
- (32) At the meeting itself, the primary emphasis was on the need for a systematic effort to clarify the meaning of mission and the ways to carry it out through an equal partnership of churches facilitated by the new Commission structures.
- (33) The role of the CCC was seen as that of a mediator and facilitator, promoting better coordination and genuine partnership among the churches in their common task of mission. It was interesting to note that stress was laid on the importance of both multi- and bi-lateral relationships or, as the minutes say, "that the CCC these efforts to facilitate genuine partnership (should) take into account the personal relationship which has been built up over the years through bilateral relationships between mission groups and the supported churches." Questions were raised as to how the CCC could better serve as an enabler and stimulator for strengthening local involvement in decisions regarding mission support and in that way help to create greater trust between giving and receiving churches involved in both bilateral and multilateral agreements.

- (34) In the past, the LWF, through its Commission on World Mission, had been instrumental in setting up a number of international joint board committees composed of representatives of mission agencies operating in a given area and representatives of the local church(es). This had been done in order to promote the concept of an internationalization of mission based on multi-lateral structures. However, in light of experience, the stress on this type of multi-lateralism and internationalism was being questioned and it was urged "that care be taken that the work of coordination and facilitation not lead to the formation of new structural power blocks, functioning independently and apart from the local situation". It is important that such comments came particularly from representatives of "receiving" churches.
- (35) Through its analysis of existing patterns of partnership in mission, as seen against the background of its mandate "to support Lutheran churches and groups as they endeavour to carry out the mission imperative of the Lord", the CCC in Santiago became more aware than hitherto of its obligation to promote a dialogue aimed at achieving a partnership based on mutual recognition between traditionally "giving" and "receiving" churches. This awareness grew out of experience which was gained in both Tokyo and Villach and subsequently tested and discussed in local situations.
- (36) It had become apparent that the establishing of various combinations of joint committees did not entirely meet the need for a genuine partnership in mission. As long as the final decisions on the provision of support for the mission of a church were taken by a board outside the jurisdiction of that church, there was no true partnership. At the same time, the need for the "giving" churches to share in making decisions about the use of mission funds was also recognized. A dialogue between traditionally giving and receiving churches on self-reliance in mission was therefore introduced.
- (37) In this respect, Santiago 1973 represented a breakthrough and a point of departure for the remaining years of the CCC mandate. Related to this was the continuing concern for the integration of CCC work in the European and North American churches. The staff were instructed to intensify their discussions on this issue with national committees and to report back to the CCC in 1974.
- (38) It was soon apparent that the CCC, obliged as it was to work through member churches and national committees, could serve as enabler, stimulator and assistant in the first place only to those agencies and organs which were formally related to the national committees or member churches and that it had consequently to take into consideration great structural differences between these committees. In addition, many of them were in the process of integrating in their structures the activities of various patterns of former "foreign" mission agencies or societies. All this made the CCC task of maintaining and developing contacts with all those engaged in such mission singularly complicated.
- (39) Prior to the 1974 CCC meeting in Lund, the staff made extensive visits to national committees in the Western part of the world in order to study and discuss the directions in which the CCC should move. Circular letters were sent out inviting reactions to issues related to the services expected from

the CCC. These reactions, as reported to the CCC in 1974, were not as sharply defined as had been expected. It was obvious that the Commission itself needed to do some more "homework", especially on defining the theological pre-suppositions on which it carried out its own mandate. Only in this way could practical conclusions be drawn for closer cooperation between this international organization and its local counterparts. 13)

- (40) In 1974, therefore, the CCC made little progress on what had been its main concern since its first meeting: a comprehensive understanding of its mandate in mission. This is not to say that the 1974 meeting was of no significance. It did result in real advance for a number of programmes for enabling the churches in training manpower and in an intensified sharing of ideas, experiences and resources. To mention some of these: (a) The mandate for the Urban Industrial Mission in Africa was redefined and renewed for another three-year period. (b) Preparatory work was completed on the Asia Programme for Advanced Studies (APAS) and was forwarded to the LWF Executive Committee for speedy implementation. (c) The support for enabling educational programmes, i.e. Continuing Scholarships, was increased because of mounting requests from the churches. (d) A thorough discussion on the particular role of the LWF in Latin America led to a resolution calling for a reappraisal of LWF involvement on that continent.
- (41) The 1974 meeting also recognized the need for careful preparation of the remaining two major CCC meetings prior to the VIth Assembly, especially on the mission mandate. It therefore decided to instruct the Officers to meet with staff well in advance of the 1975 meeting in order to determine its working style and a relevant theme.
- (42) The CCC Officers met in January 1975. They defined the method of work for the next Commission meeting, allotting more time than previously to thematic presentations and discussions and choosing as a theme "Together in Mission" with Dr. James Scherer, one of the Officers of the Commission, as the speaker.
- (43) The involvement of the CCC in regional preparatory work for the VIth Assembly was also delineated. It was stated that the CCC should assist the churches in each region to hold preparatory consultations for the Assembly and that issues and concerns of these consultations were to be fed into the Assembly agenda.
- (44) The CCC 1975 meeting in Adelaide (Australia) was in itself an unusual event, for it was held on official invitation of a church that is not a LWF member - a practical demonstration by hosts and guests alike of a readiness for church cooperation.
- (45) The extensive discussions of the thematic presentation by Dr. Scherer reflected a recognition of the need for broader study in the LWF of the biblical and theological roots of the church's mission. They demonstrated further the importance of CCC services to its constituency in seeking ways to clear up widespread uncertainties about what the mission imperative implies. At Adelaide 1975, the CCC decided on specific steps for a further review of its own mandate concerning the mission of the church which includes assisting the member churches in their missionary endeavors and

stimulating their efforts to reach greater clarity concerning their mission responsibility.

- (46) Dr. Scherer's paper, revised in the light of the comments and findings of the 1975 Commission meeting, was sent to all LWF member churches with a circular letter and a questionnaire inviting their comments. 14)
- (47) The last full meeting of the CCC took place in June 1976 on still another continent - in Saskatoon, Canada. It provided a much appreciated opportunity for strengthening contacts between Canadian Lutheran churches and the LWF. The program was designed to draw together CCC experiences over the last six years in preparation for presenting them together with recommendations to the VIth Assembly of the LWF.
- (48) The primary focal point for the evaluation of CCC work was the question of the "mission mandate" of Lutheran churches and of the LWF in particular. It was obvious that the time was ripe for a new effort to spell out in explicit terms the mission responsibility of the LWF. The direction for the future had been pointed out at Evian in the strong reactions against remaining patterns of dependence of "young churches" on the "old ones" and by the underlining of a need for a new sense of partnership in mission. At Saskatoon, the Commission was able to build on the extensive ground work laid through Department programs seeking viable forms of genuine and equal partnership in mission of all LWF member churches. Furthermore, it was able to draw on the results of the study stemming from the previous year's discussion on the theme "Together in Mission".
- (49) The Saskatoon meeting was able to reach a consensus on a significant number of affirmations on mission which are shared widely among the LWF constituency. For example, the mission is the task of the whole of God's people: mission means presenting the wholeness of the Gospel to the whole human being; evangelization, diaconic services, prophetic witness to justice in society and mutual strengthening of the churches are all integral parts of the mission of the church. Lutheran churches have a special contribution to make to the total mission of the church on the basis of specific Lutheran insights and concerns and it is on this basis that they can best strengthen the missionary dimension of the ecumenical movement. The Saskatoon meeting also affirmed the churches' interest in having in the LWF an instrument which enables them to work out in practice their conviction that all churches are givers and receivers in mission and that there is no place for the domination of "weaker" churches by "stronger" ones.
- (50) The meeting initiated a revision of the CCC Terms of Reference and also recommended a number of concrete steps for putting into practice partnership in mission. These include a greater concentration in the LWF on the evangelistic task within the total mission of the church, the launching by a number of churches of joint efforts to reach new areas and fields of witness at a time when many old forms of mission have become obsolete, and the development of more precise ground rules and possible new programs for handling mutual assistance in the common mission. A master plan for regional and specialized consultations on mission strategies was called for and the need for clear theological thinking to guide the work of the LWF in its particular role in mission was strongly underlined. 15)

- (51) The study theme of the meeting - "Self-Reliance for Mission" - further underscored the central mission task of the CCC. It was discussed extensively on the basis of an informative and provocative paper prepared by staff. This discussion led to a decision to continue within the CCC intensive study of the issues involved in the concept of self-reliance for mission. It was suggested that this study might result in important clarifications on the criteria for mutual financial support among churches and also provide a fresh focal point for the continuation of self-studies by churches.
- (52) The overall trend in the CCC was reflected also in a shift in its budgeting. A marked increase in programs dealing with leadership training and other forms of equipping churches for their mission was recommended while a number of area requests for various individual needs related to church operations - administration, buildings, etc. - have decreased.
- (53) In addition to these questions of basic CCC orientation, a number of important specific initiatives and concerns were taken up. Plans for a series of six regional consultations and conferences in preparation for the VIth Assembly were received by the Commission. These consultations will provide significant opportunities for the churches to take up their current problems within the wider LWF framework and for the Federation to develop priorities for its work in the various regions. A newcomer in the series of regional consultations was one for the Caribbean region.
- (54) After several years of relative silence about the field of youth and student work, the Saskatoon meeting approved plans for a modest LWF role in encouraging youth and student participation in the work of the churches in general and in their international events in particular. Special attention was also given to the significance of new religious movements for churches and their mission. A pilot project to deal with this challenge was approved.
- (55) This review of the regular rethinking of the Commission's mandate at its annual meetings shows that step by step the CCC has come to focus on a practical as well as a theological understanding of the task of the church in mission, a mission that is not limited by geography or tradition but based on the changing needs of a changing world. The CCC mandate originated in Evian, which emphasized the Christian obligation to work for greater respect for human rights and increased justice, as well as the responsibility for mission implied in the mandate of the LWF as a whole. This mandate did not set an easy course for the CCC. Of decisive importance for both the Commission and the whole LWF has been the ECMYE letter on proclamation and human development, originally addressed to the CCC and referred by it to the LWF Executive Committee for action. The basic issue raised in this letter was precisely the need to find more effective ways for the church to serve the "whole human being". It was circulated to all LWF member churches, together with a lengthy questionnaire on the core issues and led to the calling of an international Consultation on Proclamation and Human Development, held in Nairobi on October 21-25, 1974. 16)
- (56) As one important aspect of its mandate to serve the churches in their mission to the "whole human being", the CCC kept in close touch with both the preparations and the follow-up work of this consultation. Although

the meeting came to no firm conclusions, its findings have stimulated thinking in the churches which has paved the way for their intensive participation in CCC efforts to come to a more up-to-date, realistic concept of the task of the church in mission, efforts which have found expression in the circular letter and questionnaire on "Together in Mission".

III. CCC IMPACT ON CHURCHES

- (57) The annual meetings and consultations of the Commission, with their discussions and business sessions, are basically a response to the expectations and requests of the churches for continued and strengthened interdependence within the framework of the LWF. To discover the actual impact of the CCC, we must now turn for examples to the various regions.
- (58) The actual expectations of the churches must be seen in the broadest possible context. In retrospect, we can see that the tone was set by Evian, which reflected a new impulse in the churches towards a more comprehensive understanding of mission. It was recognised that mission can no longer be delegated to specialized agencies and departments, that it concerns - and must therefore involve - the whole church in the proclamation of the Gospel to the whole human being. From this arose the emphasis on the place of the prophetic witness to justice and human rights in the fulfillment of the mission mandate. Examples of the actual impact of the CCC must also be seen in the light of the diversity of expectations of the constituencies, resulting from their contacts with preceding Commissions. Did CCC meet these expectations and even give them new dimensions?
- (59) The churches in Africa are in the process of rapid growth, although the popular notion that this continent will be wholly Christian by the year 2000 may be overly optimistic. They have, however, turned increasingly to the CCC for assistance in their own programmes and projects to meet the swelling needs related to this rapid growth. Of more importance than the raising of funds has been the service of the CCC and its staff in the important ongoing and extensive conscientisation process aimed at the engagement of the churches and their congregations in mission - both nationally and internationally. Here are a few examples. Some 20 years ago, the ECMYE started mission work in the Kambatta area. As this truly national mission work expanded, the Commission on World Mission was asked to make substantial contributions. In 1968, after an eventful exploratory visit to the area by the then Secretary for Africa, the CWM solicited the assistance of the Finnish Missionary Society as a partner to ECMYE in this work. This opened the way to the extensive use of CWM and since 1970 of CCC, as a negotiator in securing international partners for the rapidly growing mission in Ethiopia. The broadened teamwork was actually made necessary by the rapid growth in membership of this church - approximately 20 % annually since the beginning of 1960.
- (60) At the consultation in Villach in 1972,¹⁷⁾ the General Secretary of the Evangelical Lutheran Church of Cameroon reported on the New Life for All

Campaign in that country. No less than 16 Protestant churches had decided in September 1969 to launch a joint evangelization campaign on a national scale. The aim was to mobilize all convinced Christians to tell others "what Christ had done for them", with the goal that by 1980 every person in the nation would have heard the Gospel. This inspiring vision prompted the CCC to enter into negotiations with the LWF member church in Cameroon to ensure that those engaged in the campaign were prepared to share their enthusiasm and working method with other churches - not just in Africa but in the whole world. This was the beginning of a project of increasing importance through which a new approach to mission by African churches was made available to Lutheran churches everywhere through the assistance of the CCC.

- (61) These are but two examples of how the CCC has served the African churches as an enabler for mission. Others could be given from East, South and West Africa. The valuable assistance provided by the CCC-employed consultant for Urban Industrial Mission to churches in rapidly growing urban areas should also be mentioned.

- (62) One of the main issues at Evian 1970 was how to fight against racial discrimination and work for justice and human rights. All present were aware of the painful socio-political situation in Southern Africa, with its comparatively large Lutheran constituency of different racial backgrounds. By virtue of its mandate, CCC assumed particular responsibility for assisting the churches in Southern Africa to come to grips with the socio-political problems within their own congregations. A whole series of books could be written on this subject. However, it must suffice here simply to give two aspects of this assistance.

- (63) 1. Since the middle of 1971, when the two churches in Namibia took their stand for human rights, justice and reconciliation and against the official policy of the South African government, the CCC has increasingly been called upon to serve as their link with the outside world - with other churches, UN organs and secular non-governmental organizations. It has been asked on several occasions to represent these churches and their stand at national and international conferences and consultations. It has been able to do so only by keeping in very close touch with the situation in Namibia, either by visiting there or by assisting Namibians to travel abroad. In the context of discussions on Namibia, the staff has built up a very useful network of contacts with other national and international organizations engaged in questions of human rights. 18)

- (64) 2. The Federation of Evangelical Lutheran Churches in Southern Africa (FELGSA) has reported regularly to the LWF Executive Committee on the implementation of the Evian resolution "Communion of all Races". 19) It was clearly stated in Evian that such intercommunion presupposes that also everyday race relationships among church members are in accordance with the principles of Christian fellowship. This has been a very specific problem for the churches of different racial backgrounds in Southern Africa. CCC has sponsored and participated in a number of conferences where this problem has been an issue, although one that was not always raised explicitly. The consultation held in the beginning of May 1975 on the theme "The Concept of the Church in the Southern 20) African

Setting" studied, from ecclesiological, ecumenical, political and sociological perspectives the very openly expressed and deep frustration with the slow and cautious steps taken by Lutherans towards a united Christian witness in the tragically divided South African situation. It became clear that only those who identified themselves with the plight of the oppressed could count on the sympathy of the non-white majority of the Lutheran constituency in Southern Africa. The inevitable step was taken in December 1975 when four black Lutheran churches merged and constituted a new church in which the white Lutheran churches did not join. The latter continue to maintain a comparatively loose relationship with the other Lutheran churches in the federal framework of FELCSA. It will be the continuing task of CCC to assist all members of the Lutheran constituency in South Africa to overcome their tragic differences.

- (65) While the Lutheran churches in Africa work in relatively similar circumstances, their sister churches in Asia are putting down roots in widely diversified social, cultural and religious situations. It is artificial to consider Asia as a unit. What do India and Japan have in common, or Korea and New Guinea? Therefore, a multiple, flexible approach is necessary in all CCC-sponsored programmes and projects on that continent. It is true that, with outstanding exceptions among the Bataks in Sumatra, all Lutheran churches in Asia are small minority groups in overwhelmingly non-Christian surroundings. But the character of these minority groups varies greatly. In India, most Lutherans belong to the lower strata of society. Those of upper-class background were usually reached by missions of Anglo-Saxon tradition, churches of the then colonial power, while German and Scandinavian missions - in most instances Lutheran - had to continue their work to the poorer classes of the society. This has resulted in a certain isolation of the Lutherans also in modern India and a marked lack of adequate national leadership. Most of the Lutherans in Taiwan and Hong Kong are diaspora groups from mainland China. Until recently, each maintained the traditions, patterns of congregational life, customs and language (dialect) of the area from which it came. But it is encouraging that these have recently begun to grow together and to make a unified witness and that the CCC has been instrumental in promoting this. Many of the small Lutheran churches in Japan and Korea are made up of highly sophisticated people living in rapidly developing industrialized cities, anxious to use the mass media to make their Christian witness heard and eager to have a Christian impact on the society beyond what might be expected of their small numbers. The majority churches among the Bataks in Sumatra are breaking out of their isolation and preparing themselves for an increasingly important role in supporting and stimulating the small, scattered neighboring churches in Singapore and Malaysia. With the coming of political independence to New Guinea, it has become urgent to strengthen the leadership and witness of its rapidly growing Lutheran churches. The small Lutheran Church in the Philippines shares the modern approach of the churches in Japan and Korea.
- (66) It is quite obvious that all the Lutheran churches in Asia are more LWF-oriented than they are interested in broader international and regional ecumenical contacts with non-Lutheran churches. Since Evian, eight Asian Lutheran churches have become members of the LWF and two more will join at the time of the Assembly. Of this number, two are of Lutheran Church-

Missouri Synod background. In this context, it should also be mentioned that the CCC has been called on increasingly to make LWF services available to the Australian Lutheran Church - links which were further strengthened through the CCC meeting in Adelaide in 1975.

- (67) Asia is rich in culture and schools of thought and there is no lack of theological training institutions. However, until recently, very few truly Asian theological contributions have made a significant impact beyond their own area from the Lutheran churches there. A recognition of these factors - the richness of Asia but the lack of any real coordination of available resources - led CCC in 1971 to start planning what was later to be called the Asia Programme of Advanced Studies (APAS). After three years of intensive preparatory work, APAS was accepted by the LWF Executive Committee in 1974 and started to operate in 1975. It is a decentralized, regional programme, supported financially by CCC with the Office for Theological Education and Scholarship Strategy of the Department of Studies providing consultative services. It is a pilot project and is not limited to Asia, but draws in scholars from other parts of the world as both guest professors and students. It is not confined to professional theologians but aims to involve the leadership of the congregations both lay and ordained.
- (68) The Lutheran churches in Asia - particularly those in East Asia - have done stimulating work in the area of the mass media. In September 1973, church leaders from Japan, Korea, Taiwan, Hong Kong, the Philippines, Malaysia and Singapore came together in Tokyo for a study conference on "Evangelism and the Growth of the Church". At this meeting, two important proposals were made and subsequently implemented with the help of the CCC: a study workshop for mass media workers, held in April 1974 in Japan, and a consultation on the use of the mass media for the ministry of the churches, held in December 1974 in Taiwan. These consultations must be seen as a recognition that closer cooperation among the churches in their mass media work is indispensable for carrying out their total ministry today. The consultations also encouraged cooperation between the leaders of the participating churches and led in 1976 to a regional consultation for East Asia on joint study, planning and work.
- (69) When these multiplying contacts were reported to the CCC meeting in Adelaide in 1975, other churches in Asia were inspired to request CCC to sponsor an All Asia Lutheran Conference. This took place in Singapore in late 1976, some weeks after the second East Asia regional consultation in Manila. Both served as important preparatory meetings for the Vith Assembly.
- (70) As Lutheran consolidation has proceeded, there has been a growing willingness to share in the broader ecumenical fellowship. This is reflected, for example, in APAS and in the decision to invite representatives of other evangelical churches to the All Asia Lutheran Conference.
- (71) It is interesting to note that Lutheran churches in Asia have not involved themselves in matters related to socio-political changes in their societies to the same extent as have those in Africa and in some parts of Latin America. This may be partly due to the fact that they, together with other Christian churches, are in most instances tiny minority groups that can make little

impact on the official policies of their countries. A further reason, related to the first, is their inclination to "low-key profile" or a "non-political" stance in matters of socio-political nature and to avoid provoking confrontations with authorities or with the wider society. It is significant that only in one instance have the churches in Asia appealed to the LWF on what could be considered a political issue - a plea for the protection of religious freedom after the end of the war in Vietnam. Also the participation of Asian Lutheran churches, especially of the Chinese churches, in the study programme on People's Republic of China, sponsored by the LWF Commission on Studies, has been fairly limited.

- (72) The fact that Australia is part of the responsibility of the DCC desk for Asia could be questioned. At the same time, it can be said that in recent years this arrangement has proved most beneficial for both Australia and Asia. The comparatively large and rich Lutheran Church of Australia is looking increasingly towards its sister-churches in Asia for new areas of outreach and for impetus and inspiration for its own inner growth. Although not a member of the LWF, the Lutheran Church of Australia is making growing use of contacts with the DCC to multiply its links with Asian churches. This trend was definitely reinforced by the holding of the 1975 CCC meeting in Australia.
- (73) The LWF, through its desk for Europe, has traditionally served as the most important channel for interchurch aid to the churches in the socialist countries of Eastern Europe as well as to the minority churches in Western Europe. This service has not merely been maintained since this desk became a part of DCC in 1970; it has been strengthened. Approximately one quarter of all CCC funds for interchurch aid goes to these churches. However, it has been possible in the years since 1970 not only to channel financial and material assistance to these churches but also to carry out regular staff visits. An especially encouraging development took place towards the end of 1976 when the Europe Secretary, Dr. Paul Hansen, was able for the first time to visit Lutheran congregations in Kazakhstan, in the Asian part of the USSR. These congregations will be part of the LWF member church in Latvia (USSR). Moreover, DCC staff have been much occupied with arranging for visits of individuals and groups from member churches in other areas
- (74) to the Eastern European churches and have thereby promoted in many parts of the world a broadened realistic knowledge of their situation and the conditions in which they work. It has undoubtedly proved beneficial for all concerned that responsibility for contacts with these churches was integrated in the CCC - the commission charged with developing church-to-church contacts in the LWF. Representatives of these churches have participated regularly in the annual meetings of the CCC and sometimes also in consultations sponsored by CCC in other parts of the world. Thus the relations between the churches in Eastern Europe and those in other parts of the world as a whole have been much strengthened. The increased flow of objective information on the life of churches in Eastern Europe provided by staff and representatives of these churches themselves has generated a growing appreciation in the rest of the world of the role of the church in its witness and service within a socialist society.
- (75) The integration of these churches within the global fellowship represented

by the CCC has made it possible for impulses from them to be channeled to churches in other parts of the world. What does it mean for a church to exist in a socialist society? How is the Christian witness made relevant under these circumstances and how do they affect the theological reflection of the church? Churches in other parts of the world are also facing such questions and churches in Eastern Europe are increasingly assisting them to find the answers.

- (76) In the European political scene, the signing of the final documents of the Conference on Security and Cooperation in Europe in Helsinki in 1975 has been an event of major significance also to churches. The CCC has followed both the preparation and the follow up of the Helsinki agreement with keen interest and it has given concentrated attention to it, especially in the church consultations and conferences. The LWF has noted with satisfaction that during the period leading up to and after the signing of the Helsinki agreement, there have been several signs of improved possibilities for contacts between churches across the political boundaries dividing Europe.
- (77) In the years covered by this report, the office of the LWF Senior representative to the churches in the GDR, located in Berlin, has become a part-time operation. The National Committee in the GDR has taken over most of the functions previously carried out by this office. The office of the LWF Senior representative in London has been discontinued and all its functions have been taken over by the Lutheran Council of Great Britain. The decision to discontinue this office and also the strategy guidelines for CCC support of Lutheran congregations in Great Britain and of related special ministries were based on the recommendations of a self-study of Lutheran work in Britain, prepared by the Lutheran Council in 1971-72 and accepted by the 1972 CCC meeting.
- (78) There have been no dramatic changes in the CCC relation with and support of the other minority churches in Western Europe. However, the strengthening of links with the Evangelical Lutheran Church in the Kingdom of the Netherlands deserves a special mention. The holding of the LWF Executive Committee in Amsterdam in 1975 was a visible sign of the broadened contacts with the Lutherans in that country. New types of interchurch aid have been explored side by side with the types of projects traditionally supported by the CCC. Also a valuable impetus from the Netherlands, especially in the field of lay training, has made itself felt among sister churches.
- (79) Continuous efforts have been made to encourage in-depth involvement of the traditionally supporting "majority" churches in the Federal Republic of Germany and Scandinavia in the whole work of the CCC. References have been made to the discussions of this issue in the 1972 CCC meeting and to the Villach visitation/consultation programme. These churches are increasingly open to becoming receiving as well as giving churches, through the intermediary of the CCC. After Adelaide 1975, in preparation for Saskatoon 1976, they were actively engaged in reviewing their own mandate for mission and also that of the CCC through a study on "Together in Mission". By drawing into this discussion the maximum possible number of agencies and departments involved in the various aspects of the mission task, CCC provided a forum for a missiological debate that hopefully will produce further

new initiatives. It may, however, be too early to make any definite evaluation of this encouraging trend. CCC has recently assisted these churches to deal with the consequences of so-called new religious movements. The help is focusing on the necessary sharing of information, theological reflection and pastoral care. In this regard also, it is too early to make even a preliminary evaluation. The addition in 1975 of one staff person with responsibility for developing contacts with these churches will certainly have an increasing impact in the years to come.

- (80) The following LWF conferences of European churches have been held since 1970:

In 1970, Poiana-Brasov (Romania), on "Congregations and Pastors in a World Come of Age".

In 1974, Warsaw (Poland), on "Theological Education and Advanced Training for Pastors".

In 1976, Liebfrauenberg (France), on "The Church as a Minority".

- (81) These regular conferences are of great importance for an exchange of ideas and experiences among all European churches, especially in the field of practical theology.
- (82) As in Eastern Europe, so in Latin America, the integration of its churches into the global mandate of the CCC has meant a widening of their horizons and for the churches in other areas a growing interest in and concern for Lutherans on that continent. They are spread all over Latin America, some well organized in churches, others in small congregations. Most of them are immigrant churches of German and Scandinavian background. Until recently, they maintained strong ties with their mother churches in the home countries. Today, they are in the process of becoming increasingly Latin American churches, slowly growing out of the diaspora situation and becoming concerned with their own tasks both in mission and in social responsibility. A number of CCC programmes are helping them in this process. The self-study on the re-evangelisation of Latin America, initiated through an important resolution at the 1974 CCC meeting, has stimulated the process from within Latin America.
- (83) Other parts of the Lutheran constituency in Latin America consist of small, scattered congregations which cling to their diaspora situation, living sometimes in ecumenical as well as social isolation. CCC is very much concerned to serve these groups in such a way that they become increasingly a part of a truly Latin American church life.
- (84) Finally, there are a growing number of churches established by missionaries from overseas. Many are poor and depend on help from outside, but nevertheless are becoming more conscious of their own mission to Latin America.
- (85) It is in this rich variety of church situations that CCC is assisting Lutherans in Latin America. After the Latin America Committee was transformed into a commission in 1964, a number of important conferences took place which had a great influence on Lutheran unity on the continent. Many dreamed of an All Latin American Lutheran Council that would bring all Lutherans together. Such a council was just beginning to be formed at the time of the

Fifth Latin American Lutheran Congress in Sao Leopoldo (Brazil), in July 1969. For various reasons, the decision was postponed until after the Evian Assembly. When representatives of the churches and congregations met again in 1971 in José C. Paz, the trend was reversed. The continuation committee of this Sixth Latin American Lutheran Congress was regionally organized. The years since then have witnessed intensified regional cooperation which appears to hold promise for the future and in this context the CCC is working.

- (86) The CCC takes as its starting point the necessity of encouraging growing understanding between immigrant groups of folk - and state-church traditions and churches/congregations of national backgrounds. Through its staff, it has established close contacts with overseas supporters of immigrant churches in the interest of common planning for indigenization of their work. For the local situation, this has meant assistance in developing work in Portuguese and Spanish, the training of national pastors and laymen and intensified support for the missionary outreach of the churches. It is interesting to note the close cooperation between the Latin American churches and overseas agencies engaged in the mission task, a cooperation established with the help of the desk for Latin America of the CCC. This has, in many respects, become a model for similar relationships in other parts of the world, one that is built on mutual recognition and understanding between the parties concerned.
- (87) The following are strategic areas of work in which CCC must increase its efforts to assist churches in Latin America:
1. Leadership training in Spanish and Portuguese at all levels.
 2. Indigenization of church and congregational structures based on a realistic evaluation of the limited resources available.
 3. The outreach of the church to rapidly growing urban areas, including very poor slums.
 4. Recognition by the churches themselves of their missionary task.
 5. Stimulation of broader ecumenical contacts and coordination of work with churches of other denominations.
- (88) Latin America is a continent where many forms of church work are developing rapidly in situations which are frequently marked by sudden and sometimes painful political upheavals. Such situations oblige the church to exercise its prophetic role - to be the voice of the voiceless and to care for those who suffer. The political struggle in Chile, paired with internal strife that led to a tragic split in the church, has been so widely publicized that there is no need for a detailed account here.
- (89) It is the task of the CCC in Latin America, as in other parts of the world, to give international support to churches in situations like that in Chile. This is done in cooperation with other church-related agencies and secular organizations. Here as elsewhere, it is essential that every action by CCC be taken in consultation with and with the complete agreement of the local member church.

- (90) In the past, LWF contacts with the churches in North America have consisted of securing financial and other assistance for work in other parts of the world. As noted above, part of the CCC mandate is to develop and strengthen relations between churches everywhere, including those which have traditionally been "giving churches" only. It is encouraging to see the extent to which CCC efforts in this direction have met with real understanding in the churches in the USA and Canada. The 1973 Mission on Six Continents visitation and consultation programme of the US National Committee of the LWF is but one example. ²¹⁾ DCC staff were involved in both planning and carrying out this programme and have helped to spread information about it to other parts of the affluent world in the hope that other national committees will take similar initiatives.
- (91) There have also been extensive contacts through an exchange of staff visits between Geneva and the various departments of the US member churches engaged in home and foreign mission. The importance of the CCC, not just as an agency for channeling funds for interchurch aid but as a stimulator, enabler and coordinator of all those engaged in the mission task of the church has been demonstrated again and again. Another significant function of the CCC, related to this same task, is to assist American churches in their efforts to grasp the problems and tasks facing overseas churches in their mission and to make available to them insights and experiences of these churches which are relevant for their own mission in the United States.
- (92) The situation of the Lutheran constituency in Canada is unique and somewhat complicated. A considerable part consists of semi-independent districts of the LCA and the Lutheran Church-Missouri Synod. Former ALC areas have come together to form the Evangelical Lutheran Church of Canada. In past years, the CCC has built up new and stimulating contacts with Lutherans in Canada. These culminated in the holding of the 1976 CCC meeting in Saskatoon. Canadian Lutherans look to the CCC for relationships with Lutheran churches beyond their own continent and with the help of CCC are establishing a twinning programme with churches in other parts of the world - a pilot project that may prove valuable for other churches interested in similar ventures. Lutherans in Canada are also interested in the exchange of personnel and students - particularly with European churches - and are open to more active participation in the worldwide mission of the church as well as in development service.
- (93) At its Saskatoon meeting, the CCC was requested to establish a special desk for North America parallel with those for other continents. This matter has been referred to the national committees in Canada and the USA for consideration and comment before any action is taken.
- (94) This review of Lutheran churches, their problems and possibilities, from the point of view of the CCC mandate demonstrates the need for great flexibility and in-depth engagement in mission on the part of the whole LWF. The CCC, with its staff of area secretaries, represents in a special way the total concern of the LWF to the member churches and also channels to the LWF from the member churches their needs for contacts and services. In this connection, a number of churches, through the CCC, have expressed concerns and taken initiatives whose significance goes far beyond the Commission's

mandate and which have made an impact on the total work of the LWF. Some of these are as follows:

- (95) 1. The need to overcome the dichotomy between "soul and body" and the obligation of the church to care for the "whole human being" were stressed in the 1972 letter on proclamation and human development of the Evangelical Church Mekane Yesus (See para. 55 above). Discussion of this at the consultation on Proclamation and Human Development (1973) and the follow-up work on this meeting have had far reaching implications for all units and departments of the LWF.
- (96) 2. There is a certain impatience, especially in the churches of Africa, Asia and Latin America, because of the insights expressed in slogans like "Mission on Six Continents" and "Missio Dei" are being put into practice so slowly. The CCC has continued its efforts to cultivate in the member churches a broader concept of mission, a recognition that the area for mission cannot be defined geographically, but exists between believer and unbeliever in every society. In Africa, Asia and Latin America, the CCC has been assisting in identifying indigenous resources for mission and finding the means of utilizing them. In this process, it has established a close working relation with the various project areas of the Department of Studies and other units of the LWF. While, as mentioned above, there were certain problems in initiating such contacts, there has been a very encouraging improvement in recent years. A number of interdepartmental staff committees have been actively engaged in both preparing for and implementing decisions by the various commissions and committees, especially on matters related to the mission of the church.
- (97) 3. In its double role as representative of the LWF to the churches and of the churches to the LWF, the CCC, with its area secretaries, has been the vanguard of the LWF in promoting concerns and activities of the churches related to human rights and justice - locally, nationally and internationally. The services required by the churches call for the mobilization of all LWF resources. The role of the CCC and its department vis-à-vis other departments and units has been that of interpreting needs and advising on the use of available resources. To a growing extent, the CCC has been responsible for establishing and maintaining a chain of highly important relationships with governmental and other non-governmental organizations engaged in the struggle for human rights. These have certainly been very valuable in generating not only goodwill but also respect for the churches and their Christian understanding of human rights and social justice. 22)
- (98) 4. The churches find themselves proclaiming their message in the midst of competing religions and ideologies and they have expressed their need for assistance in approaching these. They need help not primarily for "high level" dialogues, but for training church workers on all levels in how to proclaim the Gospel to individuals and societies living under the day-to-day influence of other religions and ideologies. Within this areas of work also, promising cooperation has been established between the DCC and especially Project Area IV of the Department of Studies. In this connection, as in most instances when coordination has to be developed

between two or more units, the question could be raised whether the division between interchurch aid and consultative services in the present LWF structure is not an artificial one.

- (99) Reactions from the churches to the questionnaire on "Together in Mission" reported on to the CCC in 1976, proposed a number of changes in the emphases and priorities of the CCC. On the basis of these proposals, the CCC formulated some additions to and modifications of its present terms of reference. These will be dealt with at the last meeting of the LWF Executive Committee before the VIth Assembly in the context of a possible revision of the mandates of all commissions.
- (100) The formal relation between the CCC and the Broadcasting Service of the LWF was terminated by the decision of the Executive Committee in 1975 to integrate this service in the new communication unit within the General Secretariat under the immediate responsibility of the Committee on Communication. However, in taking this decision for a trial period of two years, the Executive Committee recognized that close links must be maintained between the CCC and this new unit and its governing committee. It is too early to make any evaluation of this new structure and therefore of the experience of the relationship between the CCC and the LWF/BS. (For the work of the LWF/BS, see the relevant section in the report of the Office of Communication).

THE CCC NOW AND IN THE FUTURE

- (101) The CCC inherited from previous LWF commissions and units a number of ongoing mandates involving certain long-standing concerns of the churches. But from the outset, the commission was aware that it must not allow itself to be limited by its heritage from the past, but must maintain the closest possible contact with the ever-changing situation in its widespread constituency. This called for maximum flexibility to meet new challenges for service and a willingness to mobilize through the member churches all the resources of the LWF in order to assist any member church in need of support.
- (102) This report provides ample illustration of how the CCC stands at the centre of LWF services to its member churches. From this vantage point, it has been able to contribute to widening the perspectives of these churches by offering them tangible experiences of belonging to a worldwide fellowship. Through such experiences, their own daily work has been enriched by contact with a variety of traditions, by insights gained in contemporary witness and service, and by new initiatives to bring to the world the saving news of the Gospel and its healing power. The CCC has added to the opportunities of Lutheran churches to learn and respect each other and to see their place in the wider family of churches. The value of the commission as a forum permitting closer cooperation and ongoing dialogue among LWF member churches should never be underrated.
- (103) The exchange of ideas and experiences among churches is integrally related to the financial assistance coordinated and administered by the CCC. The help given and received by churches through the LWF is a visible expression of their commitment to each other and to the unity of the church. Moreover, the broad international assistance made available through the CCC to meet common strategic needs in mission, for leadership training, for programs aiming at self-reliance and at strengthening the churches' witness in the socio-political sphere greatly increases the possibilities of common thinking, witness and service across geographic and cultural boundaries.
- (104) Finally, the CCC has made a significant contribution by providing what has been called an "ongoing Assembly" through its annual meetings, held not in the international - and to most churches remote - environment of Geneva but right in the midst of the LWF constituency in various regions of the world. This has provided most LWF member churches and also many non-member Lutheran churches, with first hand experience of the worldwide dimension of the life of the church in or near their own setting.
- (105) However, the experience of the past seven years clearly raises the question whether the CCC and its administrative arm, the Department of Church Cooperation, are at present sufficiently well equipped to meet the demands coming from the member churches.
- (106) 1. The adequacy of the present terms of reference was questioned on several grounds at the CCC meeting in Saskatoon and a number of modifications were recommended. The proposed changes arise out of a need for the following: a clear expression of the goal of full partnership in handling

mutual assistance and the elimination of any implication that LWF is a donor agency dealing with receiving churches; a more forthright statement of the role of the CCC in the mission endeavours of the churches; provision for an effective study and research function to strengthen planning, implementation and evaluation of CCC activities. It was the conviction of the Commission that, with the proposed changes, its mandate would correspond well to the expectations of the member churches. 23)

- (107) 2. Recent experience has also prompted questions concerning the composition and organization of the Department of Church Cooperation. As long as it operates primarily through geographically defined area secretariats, can it in practice carry out all the tasks assigned to it by the member churches and the Commission? It is hardly realistic, for example, to assume that other commissions and units of the LWF can take up all the requests for functional programmes and specialized consultative services that arise from the ongoing work of the CCC. Several such requests have in fact not been fully met. Functions called for by churches include consultative services in the field of evangelism, research on and development of joint mission strategies to reach new areas of witness, coordination and administration of an international exchange program for pastors and other church workers and active services to churches' youth and student work.
- (108) 3. The broader trends in the churches' cooperation with each other raise questions also concerning the administrative strength and flexibility of the DCC. These arise especially when the old polarity between rich and poor churches comes to the surface, along with the questions about who sets the terms for the cooperation and assistance between churches. This problem was recognized by the CCC when it recommended, at its 1976 Saskatoon meeting, the development of ground rules for mutual assistance which would do justice to the principles of partnership and self-reliance. 24) The DCC should be able, through its staff and administration and under these and other pressures, to maintain and develop a style of administration which strengthens genuine partnership among all churches involved.
- (109) 4. The question of interdepartmental coordination and of the best administrative base for some LWF operational service programs has also come to the surface from time to time in the CCC. It relates not only to consultative services, most of which are presently the responsibility of the Commission on Studies, but also to such activities as the scholarship and exchange programme and the work of various interdepartmental task forces.
- (110) 5. The size of the DCC staff needs to be reconsidered. For the past seven years, the CCC has exercised a rigorous stewardship by not allowing for any increase in staff. Open questions include: Should there be a North America area secretary? Should some of the existing area secretariats be strengthened by additional staff? Should there be functional secretaries for youth and student work, for study and research, and for international exchange of pastors and church workers?
- (111) Experience has proved that the CCC is much more than a channel for inter-

church aid funds. It provides a framework for interchurch relations with a definite content: mission. To build and sustain such church cooperation is to feed the very life stream of the churches. Mission in true partnership requires the continued mobilization of resources and the sustained participation and common obedient action of all LWF member churches.



CONSULTATIONS - AFRICA

<u>Year</u>	<u>Consultations</u>	<u>Theme</u>	<u>Date</u>	<u>Place</u>	<u>No. of participants</u>
1973	Regional consultation in Eastern Africa	"The Concept of Church in an African Setting"	September 11-16	Arusha Tanzania	63 10 MC
1975	Regional consultation in Southern Africa	"The Concept of Church in the Southern African Setting"	May 5-9	Rustenburg South Africa	44 11 MC
1975	Regional consultation for French speaking Lutheran churches	"The Gospel in Africa today"	November 11-16	Tananarive Madagascar	46 10 MC
1977	All Africa Lutheran consultation	"Follow-up of the previous three Regional consultations and preparation of delegates to the Assembly"	February 7-16	Gaborone Botswana	120 22 MC

MC = member churches



CONSULTATIONS - ASIA

<u>Year</u>	<u>Countries</u>	<u>No. of Churches</u>	<u>Theme</u>	<u>Date</u>	<u>Place</u>	<u>No. of Participants</u>
1973	NE Asia countries Korea, Japan, Hong Kong, Taiwan Philippines	8	Evangelism and Growth of the Church	Sept. 10-15	Tokyo	48
1973	India	9	Strategy of Lutheran Churches for Mission	Oct. 4-9	Mahabalipuram Madras	90
1974	NE Asia As above	8	The Church as Communication	April 2-11	Tokyo	32
1974	As above	8	Mass media for church's Ministry	Dec. 2-7	Taipei Taiwan	41
1976	N.E. Asia	8	Mass media Institute	May 21-30	Manila	26
1976	North/South East Asia	15	In Christ a New Community	Oct. 18-20	Manila	50
1976	All Asian countries	25		Oct. 21-24	Manila	60
1976	All Asian countries	40	Christ in Asia	Nov. 29- Dec. 4	Singapore	95



CONSULTATIONS - EUROPE

Poiana Brasov/Rumania	21. - 26. 9. 70	119 participants 28 churches	"Congregations and Pastors in a World Come of Age"
Warszawa/Poland	1. - 6. 4. 74	105 participants 29 churches	"Theological Education and advanced Training for Pastors"
Liebfrauenberg/France	18. - 25. 9. 76	81 participants 29 churches	"The Church as a Minority"



CONSULTATIONS - LATIN AMERICA

<u>Year</u>	<u>Consultation</u>	<u>Theme</u>	<u>Date</u>	<u>Place</u>	<u>Number of participants</u>
1971	5th Latin American Lutheran Congress	"The Call of Christ and our Answer"	Jan. 1-6	José C. Paz, Argentina	97 (11 L.American member churches and recognized congreg., 16 non-member churches, 1 North American member church, 20 especially invited speakers and guests)
1973	Regional consultation for the Caribbean and Northern Andean areas	"The Lutheran Contribution to the Mission of the Church in Latin America"	Jan. 2-6	Caracas, Venezuela	51 (9 L.American member churches and recognized congreg., 12 L. American non-member churches, 10 especially invited speakers and guests)
1974	Sub-regional consultation, Northern Andean of the area (with some from Mexico and Central America)	"The Social Responsibility of the Church"	Jan. 6-8	Quito, Ecuador	26 (11 L. American member churches and recognized congreg., 5 L. American non-member churches, 4 invited speakers and guests)
1975	Sub-regional consultation for the English-speaking Dutch-speaking Caribbean Zone	"The Gospel and Social Action"	Jan. 6-9	Georgetown, Guyana	34 (4 member churches and 6 non-member churches in the Caribbean area, 5 invited guests from outside the country)
1977	Sub-regional consultation to prepare the 6th Assembly of the LWF in the English-speaking Dutch-speaking Caribbean Zone	"In Christ - A New Community"	Jan. 3-6	Paramaribo, Surinam	24 (2 member churches, 3 non-member churches, 5 invited delegates from abroad and 5 ecumenical delegates from Surinam)
1977	Latin American Lutheran Consultation - 1977	"In Christ - A New Community"	Jan. 6-13	São Leopoldo, Brazil	40 (6 L.American member churches and 4 recognized congreg., 9 invited speakers and guests from L.America, 6 LWF staff members)

BUDGET OF THE COMMISSION ON CHURCH COOPERATION

	<u>1971</u>	<u>1972</u>	<u>1973</u>	<u>1974</u>	<u>1975</u>	<u>1976</u>	<u>1977</u>
AFRICA	491.029	611.138	808.495	886.646	1,242.556	1,295.123	875.190
ASIA	282.157	325.074	353.103	370.148	392.809	347.229	679.757
EUROPE	1.092.100	1.262.250	1.003.054	918.710	944.033	1,201.725	1.112.195
LATIN AMERICA	175.152	173.738	200.846	280.120	272.237	287.855	377.115
GENERAL SUBSIDIES	298.400	316.500	293.000	265.000	386.700	559.000	702.500
LWF BS	771.220	942.558	1.404.435	1.766.723	1.907.776	432.005*	**
GENEVA ADMINIST.	235.850	365.770	295.050	384.760	472.553	609.000	648.040
	<u>3.345.908</u>	<u>3.997.028</u>	<u>4.357.983</u>	<u>4.872.107</u>	<u>5.618.664</u>	<u>4.731.937</u>	<u>4.394.797</u>
	=====	=====	=====	=====	=====	=====	=====

*After structure change this amount shows the mass media projects in CCC

**From 1977 on the mass media projects are integrated in the different areas

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NOTES TO THE REPORT OF THE COMMISSION ON CHURCH COOPERATION
TO THE SIXTH ASSEMBLY OF THE LWF

- 1) Sent into the World, Proceedings of the Vth Assembly of the Lutheran World Federation, Evian, France, July 14-24, 1970.
Edition La Vern, K. Grosc, Minneapolis, 1971. Conc. name of commission, p. 143-144.
- 2) This statement is not recorded in the proceedings but is given from author's note.
- 3) Erich Weingärtner, Church within Socialism, IDOC Europe Dossiers II-III, IDOC International, Rome 1976.
- 4) CCC Terms of Reference, also Sent into the World, p. 152-153, and also CCC Minutes 1976, Exhibit E, Report of the Committee on CCC Mandate.
- 5) CCC Minutes 1970.
- 6) CCC Minutes 1970, Exhibit IV, Paper given by Rev. G. Stålsett
- 7) Reports on this Consultation, see Lutheran World, XIX, 1, 1972.
- 8) The two addresses were given by Mbiti, John: The Growing Responsibility of African Traditional Religion and by Katoka, Israel: Encounter of the Gospel and Cultures, Lutheran World, XIX, 1, 1972.
- 9) CCC Agenda 1972, Exhibit X. Papers were given at the meeting, but not included in the minutes, by Bodil Sölling, Ebbe Arvidsson (representing Scandinavia) and by James Scherer (USA).
- 10) CCC Minutes 1972, Exhibit IV, p. 2, quote from Director's Report.
- 11) Lutheran World XX, 3, 1973, containing papers from Villach and a summary report.
- 12) CCC Agenda and Minutes 1973.
- 13) CCC Minutes 1974. Prior to that meeting, most of the participants attended the 100th Anniversary of the Church of Sweden Mission, held in Sigtuna, which gave another opportunity to consult on current mission strategies.
- 14) A summary of these comments is reported in the CCC Agenda 1976. The report on this issue is in the process of being printed.
- 15) CCC Minutes 1976, Exhibit E, Report of the Committee on CCC Mandate; See also Directors's Report to the LWF Executive Committee 1976, Exhibit 9.1. The matter of changes of structure was tabled for the LWF Executive Committee meeting in February 1977.
- 16) Official Report of the consultation entitled Proclamation and Human Development - Documentation from a Lutheran World Federation Consultation, Nairobi, Kenya, October 21-25, 1974.

- 17) Pierre Songsaré: Neues Leben für alle, Lutherische Rundschau XXIII, 3, 1973, p. 341 f.
- 18) For a full account of developments in Namibia and the role of the Church there, see IDOC Documentation, The Future of the Missionary Enterprise, No. 3, Namibia Now, 1973.
- 19) Resolution on Communion of All Races, Sent into the World, p. 158 and Reports given to the LWF Executive Committee Meetings, 1971-1976, see minutes from these meetings.
- 20) Report available in printed form, DCC publication Africa Desk, Geneva.
- 21) Toward Interdependence - Mission USA, by Naomi E. Frost, OCI Publications, Lutheran Council in the USA, 1975.
- 22) Examples of this: Assisting in the publication, The Trial of Beyers Naudé Christian Witness and the Rule of Law, London, 1975 and participation in the international consultation on Namibia in Dakar, 1976. Revue des Droit de l'homme: d'hier à demain, in Droit International et Droit Comparé, Vol IX, 2-3, 1976, with Déclaration du Dr. Carl-Johan Hellberg, p. 276 f. and Déclaration d'un Groupe de Représentants des Eglises, p. 533 f.
- 23) CCC Minutes 1976, Exhibit E, p. 2-3.
- 24) CCC Minutes 1976, Exhibit E, p. 5-6.

REPORT

1970 - 1977

COMMISSION ON AND
DEPARTMENT OF STUDIES

REPORT OF THE COMMISSION ON AND DEPARTMENT OF STUDIES

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COMMISSION ON AND DEPARTMENT OF STUDIES

Foreword

- (1) *The Fifth Assembly of the Lutheran World Federation held in Evian, France in July 1970, took place under unusual circumstances. The removal at almost the last moment of the place of meeting from Porto Alegre, Brazil to Evian, France, was itself unprecedented. Without question this action about which feelings and differences of opinion ran high contributed to the strong socio-political consciousness which characterized the Fifth Assembly.*
- (2) *Yet these events do not explain the internal restructuring of LWF work which the Executive Committee proposed and the Assembly accepted. In undertaking the internal changes which brought into being the Commission and Department of Studies, the leaders of the LWF were taking seriously the milieu within which the proclamation of the gospel was to take place and the services to and by the member churches were to be undertaken. The Commission on Theology, one of the predecessors of the CS, had begun an examination of Christian social responsibility as understood in the Lutheran tradition. The Commission of World Service had a secretary for social affairs. The Commission on Education in its report to Evian had pointed to rapidly accelerating social changes and the new challenges and issues which faced the churches in Christian education curriculum development and leadership training. A study of the financial situation in the churches under the auspices of the Commission on World Mission was under way in the churches in Asia, Africa, and Latin America.*
- (3) *Without question many voices within the Lutheran churches were calling for more adequate responses to the challenges of social and political upheaval, to the increasing pressures of poverty, and the awakening spirit of independence and self-reliance in the affairs of the churches as well as in the state. Some voices also challenged these demands on the grounds of traditional Lutheran understandings of social involvement.*
- (4) *The report of the Commission and Department of Studies can only be understood in the context of these events. Before we go into this report, we need to look in somewhat more detail at the milieu in which the work of the LWF had to be undertaken after 1970.*
- (5) *A certain optimism about the role of the churches in initiating social and political changes marked the years immediately preceding Evian and Evian itself. Since then we note a new sobriety in the face of the complexity of the forces at work and the kinds of resistance and even counter-attack experienced in many societies. While the prophetic voices, alarmed by the deterioration of the general situation, continue to call for response and to criticize the churches for their apparent reluctance, many other persons within the churches have found it necessary to examine the issues and challenges more carefully, to discriminate among trends and problems, and to ask more seriously about what is within the power and responsibility of the churches to do. This new care, however, is not to be confused with attitudes of resignation and withdrawal which unfortunately have also again gained ground.*

- (6) *The world economy has undergone serious crises. A continuing inflation with serious consequences for some industrial nations and grave disturbances, indeed crucial setbacks, for economic progress in Asia and Africa, remains an urgent problem. Unemployment has risen and remains stubbornly high; it is only a symptom, however, of the deep-seated poverty of most of the world's population, a poverty which planning and development decades have not met with any effective measures. More and more within the LWF, as well as in the wideworld community, attention is centered on getting at the fundamental causes for the injustice endemic to the existing economic arrangements. There is a growing awareness that one of the main causes for the problem lies in the attitudes and policies of affluent industrialized societies as controlling power centers of present world situations. Thus the assertion that the disease is structural as well as attitudinal seems to win more and more universal consent.*
- (7) *Political changes have accompanied these economic dislocations. The cries of the poor and the fears of the affluent, the insecurities of the powerful and the hopes of the powerless - these all help us to document that structures of public order and justice have faltered and broken down in many places. Violations of human rights, the torture and murder of political prisoners, institutionalized oppression of groups struggling for self-government and independence are part of the daily agenda of the communication media. In global perspective the forces of dehumanization seem to be in the ascendancy.*
- (8) *International conferences under UN sponsorship have wrestled with elements of the world-wide socio-economic and political disturbances. A Conference on the Human Environment in 1972 raised many questions about how industrialization, armed with weapons which science and technology in their accelerating growth had placed at its disposal, had despoiled the human habitat. The clash of divergent interests at Stockholm kept some of the more far-reaching investigations of the underlying forces off the agenda.*
- (9) *Similarly Conferences on World Population and the World Food Crisis, along with other international consultations, as well as work done in the churches, gave notice that around the globe more and more persons are aware that humankind lives in a delicate network of socio-political, economic, communicative, and cultural interdependence and that the continuing imbalance in these networks, arising from existing structures of control, can only lead to disaster.*
- (10) *The political revolutions and counter revolutions had their accompanying ideologies. The struggle for the control of the human mind and spirit continues unabated. Without question the encounter of Christian churches - not just the member churches of the LWF - with powerful ideologies of social change, some explicitly hostile to any faith except their own, must be seen as of first importance for the continued proclamation of the gospel, for effective mission and genuine community.*
- (11) *Whether one describes these developments simply as secularization or sees them as competing faith-commitments, at the heart of the matter we find a basic theological question: How do Christians understand the world in which they live?*

- (12) *The First Article of the Creed speaks of a God who provides for all and in his explanation of the Fourth Petition Luther with his incredible insight argues that "daily bread" includes "everything to satisfy our bodily needs." God cares for humans in their humanity. The Second Article grounds this care in God's gift of grace through the life, death, and resurrection of Jesus Christ to redeem humankind. Justification is God's powerful assurance that He has indeed done enough to give His creation new life and hope. The proclamation of this good news is the one essential task of the church. The Third Article finally offers the comfort of the continuing presence of the Spirit, the possibility of creative renewal, of the undergirding of witness through divine empowerment.*
- (13) *These are the answers the church has always given. The challenge of these years has been to offer them in ways that can be more clearly heard, more adequately appropriated, more powerfully enlisted as instruments of response in order that through the grace of God the love of God in Christ may reach more deeply into the lives of all peoples. To give the answers concrete embodiment, the Evian Assembly and the LWF Executive Committee both expected the Commission and Department of Studies to make more effective use of history and the social sciences. Concrete encounters can bear fruit with better information about the structures within which the Churches must work.*
- (14) *In restructuring the work of the LWF, its leadership sought for a new flexibility in response; it looked for greater participation on the part of the member churches; it hoped for a more concrete engagement with the burning issues and challenges which the churches must face. Seven years is a short span of time in the life of the church in which to judge the wisdom of its decisions. We believe, however, that the reports which follow show that the Commission and Department of Studies, despite initial difficulties and despite constantly intensifying social and political crises, has begun to fulfill these expectations.*
- (15) *The report is presented under six main headings. These are:*
- (16) *I. The Report of the Commission on Studies - Summary Overview and Evaluation drafted by the Commission itself at its last meeting.*
- (17) *II. General Introduction - the Intention, Structure and Method of the Commission and Department of Studies.*
- (18) *III. Basic Issues Challenging the LWF and Its Member Churches - peace, justice, human rights, and the challenge of other ideologies and faiths.*
- (19) *IV. The Life and Work of the Churches Faced by New Challenges - worship, structures, women in the church, education and training and communication research.*
- (20) *V. The Church and Its Mission - the identity of the Church and its service to the whole human being, its resources and its ecumenical relations.*
- (21) *VI. Conclusion.*

I. STATEMENT BY THE COMMISSION ON STUDIES

(TO THE LWF EXECUTIVE COMMITTEE AND MEMBER CHURCHES)

1. Commission on Studies since Evian and the reflection of the socio-political world situation in its work.

- (22) The Commission on Studies came into existence in the reorganization of the Departments of the LWF in 1969-1970. After the Fifth Assembly at Evian the new Executive Committee elected the first Commission with Dr. Kent S. Knutson as chairperson. The initial meeting was held in November 1970. The Commission met again in April 1971. In June 1972, Dr. Fred Meuser succeeded Dr. Knutson as presiding officer. At the same meeting an Administrative Committee consisting of Dr. Meuser and three other Commission members was elected. The Commission held further meetings in May-June 1973 and April-May 1974. The Administrative Committee met in November 1972, December 1973 and January 1975. In the spring of 1975, Dr. Meuser found it necessary to resign both as presiding officer and as a member of the Commission. At the meeting in June 1975, the Commission asked Dr. Karl Hertz to preside, and in August 1975 the Executive Committee appointed him chairperson. The Administrative Committee met in October 1975 and June 1976. The final meeting of the Commission was held in November 1976. All these meetings have been held in or near Geneva, Switzerland.
- (23) A comprehensive vision of theological study and consultative services informed the work of the new Department of Studies from the very beginning. The Evian Assembly had passed numerous and far-reaching resolutions on social and political concerns and on the encounter of the churches with various ideologies. In addition, the Assembly made numerous requests for continued work in the areas of responsibility which the Department took over from its predecessors.
- (24) The Evian Assembly met at a time of considerable social and political ferment. The reorganisation of the work of the LWF which the Executive Committee had proposed probably also reflected the concern of many persons with the ability of the churches to respond to the turmoil of rapidly changing societies. The new Department was to be a flexible instrument to provide for more effective ways of meeting the continuing challenges.
- (25) The years since 1970 have continued to be troubled ones. The problem of authoritarian regimes in Latin America, itself in part the occasion for the move from Porto Alegre to Evian in 1970, became even greater: the troubles in Chile have torn a church apart and led to the exclusion of a bishop. The confrontation in Southern Africa more frequently lead to outbreaks of violence. The Ethiopian church is wrestling with its responsibilities in the midst of a society in which civil strife has followed upon a revolution. We recognize that political pressures and the national interests of Western countries often played decisive roles in determining political events in Latin America, Africa and Asia.
- (26) The troubles have not only been political. They have been economic and social as well. The struggle of the new countries of African, Asian, and of Latin American republics to find the necessary means for effective economic growth and better standards of living goes on in the context of world-wide systems of trade that primarily work to deepen the gap between rich and poor, to in-

tensify dependence, and to maintain in economic relationships the structures of colonialism that have been formally abolished in the political realm. The rivalry between two major world powers often takes precedence over the needs of the poorer nations.

- (27) Yet these same nations are in many instances the countries in which the Christian churches, including the Lutheran churches, have experienced astonishing rates of growth. They are countries in which the demands for educated leadership, indeed for vastly improved and extended systems of schools, must be heeded. In many instances the churches had originally provided the schools and the leadership. Here too the political changes have brought changes in control, sometimes hostility to Christianity, but often also an opportunity for the churches to contribute to national strength and maturity.
- (28) The years during which the Department of Studies carried on its work were the years of the first United Nations Conference on the Environment, of a further United Nations Conference on World Population, and of the International Women's Year. These events symbolise concerns with which the Department had to work and define the milieu within which its work had to be pursued.
- (29) Thus, as we look back upon what the Executive Committee had designed as an instrument for the LWF response, we must first recognise that the problems, the issues, and the challenges required a flexibility of response, a sensitivity to what was going on, and an awareness of the situation of the member churches perhaps even greater than anticipated when the reorganisation of the LWF took place. If, as Evian phrased it, the churches were "sent into the world", the years following 1970 proved the world to be anything but a stable arena for theological reflection and Christian response.

2. Methodology

- (30) In the present situation where the churches are surrounded by many problems it was considered necessary to use a new methodology (or method of research). This method has been called interdisciplinary, de-centralised and project oriented. Its approach is multi-dimensional but nevertheless aims at clear targets. Whatever other merits this methodology may have, its greatest virtue may well have been that it gave an openness to the rapidly changing situations of the member churches that might otherwise not have been possible. The methodology rested upon the basic premise that theological reflection must be done in the context of the burning issues facing the churches. The critical interchanges that occur in contexts where the faith and practice of the church are challenged force theology to a deeper understanding of what the commitments of faith mean as tools of conceptualisation and as directives for response. But such critical interchange is possible only through the participation of those involved in the struggles; one does not wrestle with "principalities and powers" at a distance. Finally, the interchange requires that all the resources of human knowledge (in many instances the social sciences) be brought to bear to forge the necessary understandings of the contexts in which the church must proclaim the gospel. The new methodology was thus more than an academic innovation; it was a way of struggling with the persistent and new challenges which the churches are facing. This new method does not lessen theological work or

make it unnecessary but rather puts it into new relevant connections. The problems of Asia, Africa and Latin America, in particular, have gained new light through this method.

3. Accomplishments and findings in specific projects and programmes

- (31) The different programmes and projects are clearly described in the detailed reports of the Department of Studies. Let us mention some of the main characteristics of the programme which has been partly completed and is partly ongoing.
- (32) The Study of the Identity and Resources of the Church (formerly Stewardship and Church Economy Study), has made a major contribution to self-reliance among the churches in Asia.
- (33) The specific studies in Christian education, particularly those dealing with cultural differences in thought patterns and processes, with age level characteristics in learning, with the issue of education for domestication or liberation and with theological presuppositions of Christian education, show that along with the practical help in curriculum design and the preparation of teaching materials, the major theoretical questions have also been constantly under critical scrutiny.
- (34) The changes in scholarship strategy with the development of a more humane (but also more costly) family policy, a growing emphasis on finding learning contexts in Asia, Africa, and Latin America, and the increasing recruitment of women for scholarships - all these represent significant steps forward.
- (35) The work on questions of ecumenical methodology over the past several years has broadened our understanding of what the issues and the possibilities are in our conversations with other confessional groups.
- (36) Significant work has been done in the area of Christian social responsibility. The work on the "Two Kingdoms Doctrine" was much more than an exercise in historical research. Appeals to traditional understandings of this doctrine play a major role in the controversies, for example, in South Africa and in the conflict in Chile. The whole debate over the relationship between faith and action, together with the question of corporate responsibility on the part of the church, involves differing understandings of this teaching.
- (37) The Department of Studies also made notable beginnings in the field of human rights and the encounter of the churches with Marxism. Here we can hardly speak of accomplishments, since the questions are persisting, and we have taken only the first important steps in wrestling with these major concerns of our time. On the issue of human rights we need to point out that the Department of Studies does not have the task of making the practical responses that are often necessary. Clarification of roles and co-ordination are highly desirable for further progress. Significant pioneering work was done on the problem of a Lutheran understanding of the New China. Here, as in the encounter with Marxism and various socialisms, we can only speak of beginnings. These questions will continue to remain on the agendas of many of the member churches.

- (38) The work on behalf of women in the church we regard as significant enough to deserve separate mention. We know the size of the task that remains, but important steps have been taken, doors have been opened, greater awareness exists within the churches, and we find greater appreciation for the work of the staff. We specifically give attention to the work of the first staff person in the history of LWF to carry out an assignment of this kind, Pastor Eva Zabolaí-Czeckme.
- (39) The study on The Identity of the Church and its Service to the Whole Human Being (ecclesiology study) proved to be our major undertaking, both methodologically and theologically. This study brought together materials from many other projects; staff worked on the project as a team. In special seminars the Commission itself found a way to do theological work. Through three international consultations and in the self-studies the participating member churches came to a better understanding of their problems, of the network of relationships with which they live, and of their own responsibilities. We find in the report of the Arusha consultation (October 1976) a greater maturity in the identification of problems, an explicit willingness to accept responsibility, and a strong commitment to undertake the necessary changes in the churches themselves.
- (40) A methodological breakthrough occurred in the appointment of a special team to review the entire ecclesiology study. The team worked together for a period of three months. Their report brings significant affirmations in Lutheran ecclesiology and recommendations for further work. Through this work we have helped to draw attention to the values of our Lutheran understanding of the church and to suggest ways in which that understanding can and should inform our practice.
- (41) More member churches from Asia, Africa and Latin America than ever before have been brought to participate in the work of LWF. Participation has always been high in Christian education. We have seen growing participation in other areas, particularly in the ecclesiology study. We have also observed a growing critical competence in the churches.
- (42) It has to be clearly recognised that, in spite of many problems, the accomplished work has produced notable results. The fact that the Asian, African and Latin American churches have participated much more than previously has benefited all member churches and has meant the acknowledgement of great problems and the opening up of theological studies. In this connection, theology has been able to help the churches to see their mission as churches "sent into the world".

4. Problems encountered

- (43) It has to be confessed that in the work led by the Commission, problems have also been encountered. The new methodology in itself has naturally raised criticism. It has been claimed that the interdisciplinary approach weakens theological work so that the theological reflection of problems remains inadequate or secondary. If this happens and theology is submitted to some political or ideological frameworks, there is really reason for criticism. This might have happened at the initial implementation of this new methodology.

but both the Commission and the Department have striven to avoid this. In this connection, it is also reasonable to note that according to the decisions taken in Evian the duty of this Commission is to act as a STUDY Commission and not just as a theological committee. Naturally, the theological viewpoint in this connection is always of decisive importance.

- (44) The practical implementation of decentralisation has also caused problems. It should definitely be realised that, as the new methodology was unknown in the beginning, the Department of Studies had in some instances to act as initiator, although the questions should have arisen from the field. At the same time the CS/DS had to develop new understandings and processes relevant to the intentions of the CS/DS and its methodology. As time has elapsed, however, greater initiative has been taken in the field. Another early difficulty was the fact that in some instances local interest groups were the study-partners of the Department instead of LWF member churches. This might not be a defect in every case, although the Commission on Studies has clearly stressed that all research work should take place on the initiative of and together with the member churches. Both the Commission and the Department regard themselves as representatives of the LWF member churches and not of some theological trends. Some unwise decisions may have taken place concerning staff, but they do not change the basic policy of the Commission on Studies.
- (45) The difference of the Lutheran churches and the circumstances in which they work naturally causes clashes between various emphases and viewpoints. As the work directed by the Commission on Studies has taken place with the help of international consultations, it has tried to meet the differences and lead those with varying opinions to think over their problems together. It is understandable that, although all the consultations have not achieved equally good results, their usefulness has not been questioned. Undoubtedly, there has been some fumbling and failure, but to a large extent the work formula has also opened up new possibilities and evoked enthusiasm. This kind of method needs far greater financial resources than, for example, the studies of single research workers, but experience shows that it has produced very encouraging results - particularly in the churches of Asia, Africa and Latin America. The unity of the churches and their co-operation have thus gained emphasis.
- (46) Because the task of the Commission on Studies has been new both in methodology and in focus of work, it has come under greater criticism than that of the two other commissions. The Commission has tried to listen to the critique and to exercise self-criticism. It has become increasingly evident to the Commission, however, that the direction in which it is going is the right one and serves the churches universally.

5. The Commission and the Department

- (47) The Commission gives thanks to all who helped. We owe a debt of gratitude to an often overworked staff, including those not currently in the Department, to secretaries - among whom we especially mention Inga Klaas - who struggled with many burdens.
- (48) In listing these accomplishments we recognize that Dr. Ulrich Duchrow, the Director of the Department of Studies during the entire period, deserves major

credit for what was done. It was mainly his vision that conceived the new methodology. He gathered the staff team. His comprehensive theological knowledge, particularly his knowledge of Luther, his enthusiasm, dedication, and hard work can hardly be overestimated. We cannot imagine the accomplishments of these years without his inspired leadership.

- (49) We also recognize the work of Dr. Herbert Schaefer. The churches know his contributions in Christian education. We know the administrative talents he employed in keeping the work of the Department coordinated, handling the finances, and finding money to keep our projects afloat. We know and appreciate his unselfish spirit and his dedication to the total program.
- (50) Finally, we must thank the many national committees and many individuals in the churches for their support. This connection and cooperation has been quite necessary for the successful work of the Commission and Department.

II. GENERAL INTRODUCTION

THE INTENTION, STRUCTURE AND METHOD OF THE COMMISSION ON AND DEPARTMENT OF STUDIES

- (51) 1. The Commission on and Department of Studies were formed immediately following the Vth LWF Assembly, 1970. They represented a bringing together of the concerns of the member churches and the services of the LWF which were previously met by four commissions and four units within the LWF - namely, Worship and Spiritual Life, Stewardship and Evangelism, Theology, Education, Scholarship and Exchange, Social Affairs, Mission Studies, and Publications (Lutheran World). In 1973, publications were reassigned to the General Secretariat.
- (52) 2. THE COMMISSION ON AND DEPARTMENT OF STUDIES
The Commission on Studies consisted of nine members, appointed by the LWF Executive Committee on the basis of global representation and competency in the various fields for which the Commission is responsible. It has been served by three chairmen, the first two having resigned because of the pressure of the duties arising from their election to the posts of President and Vice-President of their respective churches. Dr. Karl Hertz is now chairman.
- (53) The Department of Studies under the Directorship of Dr. Ulrich Duchrow is a team of persons representing various disciplines and church traditions which serves as an instrument of the Commission in the implementation of its Terms of Reference. Dr. Herbert Schaefer has served as Assistant Director for administration from October 1973 to 1977. The names, assignment and period of service for all Commission members and Department staff are given in the LWF Directory.
- (54) 3. ITS TERMS OF REFERENCE
A. TERMS OF REFERENCE WHICH APPLY TO ALL COMMISSIONS
- (55) 1. Under the supervision of the Executive Committee, commissions shall plan strategy, determine policy, develop short- and long-range programs, and evaluate developments which relate to the area of their specific terms of reference.
- (56) 2. Commissions shall be composed of not more than nine persons appointed to serve for the period between assemblies. In the selection of commission members priority should be given to competence in the area of the commission's responsibility. At the same time provision should be made for a reasonable geographical distribution. Provision should be made for rotation in membership of commissions so that continuity can be preserved but new personnel introduced.
- (57) 3. Commissions may co-opt advisers with special expertise when needed.
- (58) 4. Commissions may appoint committees in order to deal with special issues or concerns within their area of responsibility. The terms of reference for such committees should specify the nature of the task and the duration of their service. Normally, such committees should be limited to no more than five members. In addition, there may be corresponding members. Members of the commissions themselves may serve on these special committees.

In some instances it may be desirable for committees under the supervision of one commission to have representatives nominated by other commissions.

- (59) 5. Each commission shall serve the member Churches of the Lutheran World Federation and relate its activities to the aims and functions of the LWF as a whole.
- (60) 6. Each commission shall coordinate its activities with other commissions. In the event that joint programs are necessary, prior approval of the Executive Committee would be required.
- (61) 7. Each commission shall determine the priority to be assigned to requests for assistance and program proposals within its sphere of responsibility. It shall include in the statement of needs those proposals to which it has assigned appropriate priority.
- (62) 8. Commissions shall utilize to the fullest possible extent the facilities made available through LWF member Churches, national committees, related agencies, and other appropriate bodies. They shall inform these groups of commission activities as seems appropriate.
- (63) 9. Commissions may call and organize conferences as necessary.
- (64) 10. Commissions shall give expression to the ecumenical concerns of the Lutheran World Federation through cooperation with other ecumenical organizations functioning in their sphere of responsibility.
- (65) 11. Each commission shall have a department which serves as the working arm of the commission. This department shall be composed of staff (permanent or special assignment, resident or non-resident) who carry out the program assignments set forth by the commission.
- (66) 12. Each commission shall regularly report on its activities to the Executive Committee and through the Executive Committee to the assembly.

Each commission shall fulfil such other responsibilities as may be assigned to it by the Executive Committee.

B. TERMS OF REFERENCE SPECIFICALLY FOR STUDIES

- (67) 1. In accordance with the theological perspective described in the constitution of the Lutheran World Federation (Art. III, par. 2, sections a to f), this commission shall provide ways in which the member Churches can explore together the issues which confront them as they seek to proclaim the Gospel in the world. This requires that the commission be conversant with emerging developments in the Church, the ecumenical movement, culture, science and society. In the light of these factors the commission would propose and implement studies dealing with such questions as:
 - (68) a. those relating to confession and doctrine in an ecumenical as well as in an inner-Lutheran context;
 - (69) b. those relating to mission, worship, education, stewardship, and church and congregational structures and activities;
 - (70) c. those regarding the inter-relationship of the church, culture, and society.
- The commission shall also provide for consultative services in these and related areas.

- (71) 2. In pursuance of its assignment and within the limits of its resources, the commission is authorized to:
- (72) a. initiate studies of its own and also conduct studies requested by churches, the Executive Committee, or other units;
- (73) b. initiate consultative services of its own and also conduct consultative services requested by the churches, the Executive Committee or other units;
- (74) c. coordinate studies, consultations, and other consultative services undertaken by or involving other commissions;
- (75) d. commission institutes, universities, seminaries or other institutions to carry out studies on its behalf (among such institutes, the Institute for Ecumenical Research in Strasbourg occupies a special position because of its relationship with the Lutheran World Federation);
- (76) e. provide for an exchange of information regarding the programs of this commission and corresponding programs in other ecumenical organizations and the member Churches;
- (77) f. provide for the editing of books and periodicals and provide for their publishing in keeping with an overall LWF policy;
- (78) g. carry out a program of scholarship and exchange, and guest professorship exchange program;
- (79) h. provide ways in which the results of study projects may be interpreted to and used by the churches.

4. ITS INTENTION

- (80) Although the Commission through its Department was authorised to initiate studies and consultative services "of its own", its function indicates that it is to be primarily a FACILITATOR - an instrument through which the churches as the people of God respond to the challenge of the Gospel and the world in their life and work.
- (81) The Commission and Department interpret this to mean that:
- (82) 1. The issues and questions to which the Commission addresses itself through its STUDY projects and CONSULTATIVE services are those which the churches themselves request through the LWF assemblies, through direct requests, or indirectly through councils, committees or other Departments of the LWF.
- (83) 2. The approaches used by the Department in responding to requests are to emphasise the responsibility and involvement of those concerned in the planning and conduct of the studies. This means flexibility and decentralization.
- (84) 3. Studies and consultative services attempt to take into account the many inter-relationships, the various perspectives and the different groupings in society and Church.
- (85) 4. In all the projects the theological perspective in the context of the situation in which the issues have emerged is given major attention.

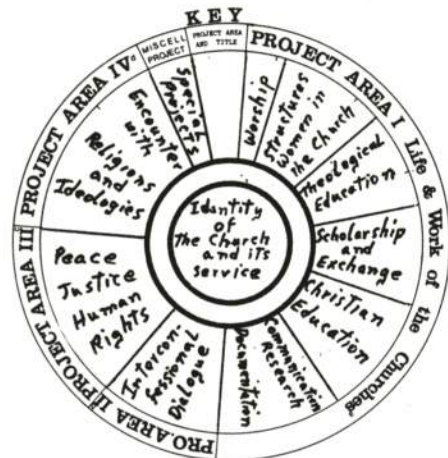
5. ITS STRUCTURE

- (86) The structure was developed on the basis of the commissions' careful analysis (by staff and commission) of expectations coming from four sources:
- (87) 1. The Requests of LWF Member Churches.
- (88) 2. The Actions of the Evian Assembly - the many issues, suggestions, and recommendations referred to the Department of Studies.
- (89) 3. The Continuing Programs of the LWF - those concerns and services of the LWF which needed to be continued after Evian - e.g. International Scholarship and Personnel Exchange, Consultative Services in Christian Education, Interconfessional Dialogues, etc.
- (90) 4. The Actions of the Executive Committee and other Commissions and Departments of the LWF;

- (91) In developing the structure it was also noted that issues and challenges cannot be separated from the life and work of the churches.

One affects the other. The structure and programme of the Department of Studies gives recognition to this inter-relationship. Consultative services accompany studies, and issues are related to church structures, life and mission under four major headings or PROJECT AREAS:

1. The Life and Work of the Church;
11. Interconfessional Encounters;
111. Peace, Justice and Human Rights;
- IV. Encounter with Religions and Ideologies.



- (92) The structuring of the Department of Studies as indicated above is an attempt to relate responsibly to the expectations of the LWF and its member churches. Although the structure in terms of Project Areas and the units within Project Area I has remained largely the same, the foci and emphases within each unit are continually modified as study programs are wound up and new needs and priorities are called for by the LWF and its member churches.
- (93) The term "Project Area" was chosen to convey: 1. a main category or area of concern, and 2. that all programs are to be clearly defined in terms of purpose, persons or churches to be served, approach and method to be used, and

the limited duration of the study or program. This in turn means: 1. Flexibility - in that programs are to be completed within designated periods and new programs and priorities undertaken as changing needs in the LWF and its member churches prescribe; 2. Action and reflection - in that work is continually evaluated against the objectives and approaches envisaged for each project; 3. Greater relevance - in that the Commission and Department is not wedded to seven year study themes.

- (94) However, the Commission and Department were aware that all of the four Project Areas or categories of concern are interrelated - interrelated in that human life and its problems must be dealt with as a whole. Therefore, although for structural reasons there are four Project Areas, the actual study programs and consultative services are dealt with in an interdisciplinary or wholistic way by interrelating both staff and the various study programs of the churches, and by placing at the very center of all the work of the DS the ecclesiology study.
- (95) The challenges, foci and programs of the four Project Areas and their interrelationships are given in the project area and unit reports which follow.

6. ITS METHOD OF WORK

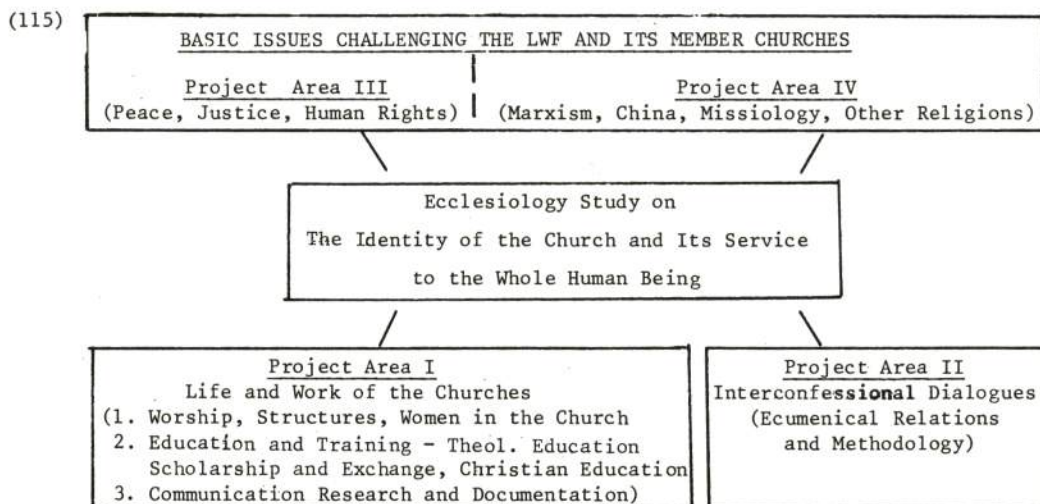
- (96) The Commission and Department of Studies, seeing themselves as facilitators of the member churches for providing "ways in which member churches can explore together the issues which confront them as they seek to proclaim the Gospel in the world" (CS Terms of Reference), have attempted since 1970 to develop approaches which relate to the question of the Lutheran Proprium - identity and service - by furthering the engagement of Lutheran churches, their congregations and their members in critical study of the churches' life and witness, of the faith they hold, and of the ministries they serve as challenged by this approach was described (for lack of more adequate yet concise terminology) as "multi-dimensional", "inter-disciplinary", and "grassroots". Later the use of these terms was minimized as they seemed to create misunderstandings for some and as the continuing search of the Commission and Department together with the member churches for relevant methodology demonstrated the complexity of the problematic which cannot be embraced by the above catchwords alone.
- (97) The Commission and Department therefore have been engaged in a continuing process toward finding meaningful ways for meeting the demands of the Gospel and the expectations of the member churches.
- (98) At the center of this quest for the best possible method of work were fundamental issues related to theology, ecclesiology, faith and life; issues which grow out of "unresolved theological and scientific problems of Lutherans in a social-historical context". It was not just a question of choosing between an empirical or hermeneutical approach to theology, but a question of looking at what reformation theology in its understandings of God, man, church and world demands methodologically in order that the church in its theology be consistent with the imperatives of the Gospel. This has meant a continuing struggle with the question of which methodologies are reconcilable with basic reformation theology and relevant to the diversity in the LWF member churches in the cultural, social, political and economic context in which they exist and witness.

- (99) In the initial use of terms such as "multi-dimensional, interdisciplinary, grass-roots" the intention was to say by these terms that in the study of issues, problems and needs confronting the churches, challenged on the one hand by the Gospel and on the other by the world, that both perspectives, that is, the Gospel and the world, had to be brought into focus in terms of the life of the person and the congregation in community. In so doing a wholistic approach which takes into account the many and various aspects, both confessional and contextual, is necessary if the answers arrived at are to be meaningful and relevant. This in turn means beginning with people, congregations, churches, where they are and in their struggles within the situations and societies in which they live. This does not mean a minimizing of the Gospel, of theology, of confession, but rather a continuous searching and interpretation of the Gospel in relation to the concrete, contextual realities with which the Christian churches are faced. In this process further understandings of the Gospel and the identity of the Church and its service to the whole human being emerge and become part of the faith and theology of the Church.
- (100) This has required openness, flexibility and variety. It early became apparent that no single approach was applicable. Project Area I deals primarily with structures and ministries of the churches, Project Areas III and IV primarily with issues and concerns, Project Area II with interconfessional dialogue - ecumenical relations and methodology. Each Project Area and each program within the Project Areas has specific and peculiar needs and demands to be met. As a consequence different methods and approaches appropriate to the various needs had to be used. Actually therefore we cannot say there has been one method or approach for the whole Department. On the other hand, there were inherent in the mandates of the Commission and the work of staff implications which affect all the programs. Because of this there has been continued study and discussion of methodology.
- (101) From the above, however, there has emerged a general pattern for the work of the Department. This has two foci:
- (102) 1. Consultative services - that is, working together in response to requests with churches, National Committees, and/or Councils, committees or institutes in the conduct of studies or the meeting of needs by providing necessary input to their programs through information sharing, limited subsidy for local and national consultations, utilization of expertise by making consultants available when needed, and by the sponsoring of regional or international consultations at which discussion, dialogue, debate and planning can take place cross-culturally.
- (103) 2. Study Programmes: The approach taken is determined by the purpose, function and target of each study project. Three basic approaches have been used - sometimes employing all three in the same project.
- (104) a. Research assignments: assignment to a competent person or institution for researching and collating specific information.
- (105) b. Study by Specialists: Programmes designed to provide input from persons having specialized training, competence, and experience (representing different disciplines or theological or ideological perspectives) - e.g. the China Study, the study on "Confessing Christ in the Cultural Context."

- (112) Yet, there have also been problems. Some have felt that in this approach there is danger of being too contextual thus minimizing the function of the Scriptures and the Confessions - a danger which conscious efforts have been made to avoid. In other instances, the diversity of the issues dealt with and the approaches taken by the participating churches in their self-study programs have made it difficult to focus and limit the international study during the initial stages. In a few instances where study began with work with individual churches it found later that the complexity of national politics made the original title and designation of issues non viable for a number of churches that wished to participate.

7. ITS PROGRAMMES AND ACCOMPLISHMENTS

- (113) The reports which follow from each of the Project Area and their sub-units reflect the programmes undertaken and their accomplishments. Throughout a conscious effort has been made to maintain cohesion, interrelationship, and viability.
- (114) The unifying study which serves as a focal point for all the work of the Department is the ecclesiology study on the "Identity of the Church and Its Service to the Whole Human Being" described under Project Area I. Closely related to this is the study on the "Identity of the Church and Its Resources" described in Project Area I and the study on "The Two Kingdoms" described in Project Area III. The interrelationship of the various programs is shown by the following diagram:



- (116) The three sections which follow present specific summary reports from each unit within the four Project Areas of the Department of Studies in the context of the problems, needs and undertakings of the LWF and its member churches.

III. BASIC ISSUES CHALLENGING THE LWF AND ITS MEMBER CHURCHES

INTRODUCTION

- (117) The issues of faith and life with which the LWF and its member churches are faced are as broad as life itself. Not all are experienced at the same time, with the same intensity, or the same compelling urgency. What may be a major concern or need at a given time for one church may not be seen as a priority or even recognized by another. However, today there is an ever increasing awareness of interdependency at all levels--social, political, economic and religious. Although some may wish that the church set its own agendas, as a community of believers it is called to proclaim and demonstrate in Christ a new community, not as a religious ghetto, but as a prophetic voice directed as much to itself as to the world. It cannot, therefore, ignore developments in society and nation. It cannot close its eyes to the needs of people, to economic, social or political injustice, to the conflicting claims of differing ideologies and value systems.
- (118) Project Areas III and IV in the LWF Department of Studies are focused on issues which have universal consequences, issues with which the LWF as a whole is challenged, issues of social responsibility (peace, justice and human rights) and of the claims of other ideologies and faiths. Although we speak of two project areas and give two reports they should be seen as interrelated and have been dealt with by staff in an interrelated way.

III.A. PEACE, JUSTICE AND HUMAN RIGHTS

A. THE LWF Vth ASSEMBLY AT EVIAN

- (119) It was not a novel discovery by the LWF Assembly in Evian that the Church has an important socio-political responsibility; the LWF and its member churches had been aware of this and had strived in various ways to explore the implications of this awareness long before 1970. Still, the Evian Assembly did represent a certain break-through in the history of the LWF by virtue of the fact that this Assembly paid unprecedented attention to the role of the Church in the world and shifted socio-political concerns higher up on its priority list than ever before.
- (120) The reasons for this new emphasis were many. Major stimuli had come from world events in preceding years such as the Vietnam war, the vocal demands of Third World leaders at UNCTAD II, the so-called "youth rebellion" culminating in the Paris uprising of May 1968, the crisis in Czechoslovakia in August 1968, and the growing conflicts in Southern Africa.

- (121) But events related to the Evian Assembly itself also did much to accentuate socio-political issues. The Assembly met under the theme "Sent into the World", and one of its three sections (Section III) focussed on "Responsible Participation in Today's Society". The proportion of delegates from Lutheran churches in the Third World was higher than on any previous occasion, and a substantial group of youth delegates arrived in Evian fresh from exposure to the harsh realities of poverty and injustice in Latin America.
- (122) Added to these factors was the sudden change of Assembly site from Porto Alegre to Evian and the ensuing, heated debate about the merits and reasons for that decision. This incident showed clearly a growing polarization between those who wanted the LWF to speak up against human rights violations (either on the spot or by pulling out in protest) and those who wanted the LWF to concentrate on "its own" agenda (either by staying and doing business as usual or by pulling out to avoid conflict).
- (123) It is probably accurate to say that the Evian Assembly marked a turning point in the history of Lutheranism where the question of whether or not was decisively replaced by the question of how the church should get actively involved in the political battle for human rights and social justice. Many doubts about the theological legitimacy of such involvement vanished and gave room for a new concern with strategy and a new search for a responsible stewardship of power. This trend was evident in several of the resolutions passed by the Evian Assembly, e.g. the "Resolution on Human Rights" and the "Statement on Servanthood and Peace". The latter warned that
- On the basis of their tradition, Lutheran churches are in danger of assuming distant neutrality toward the social problems of their countries. They should be encouraged to realize their mission in the world by unequivocally advancing the cause of those who suffer from unjust structures.
- (124) An important share of the responsibility for acting on the various socio-political concerns and recommendations voiced by the Evian Assembly in general and its Section III in particular was assigned to the Commission on Studies. At its first meeting after the Assembly, this Commission decided that "the concretization of the socio-ethical responsibility of the churches should be examined and promoted (...) within the framework of a multi-dimensional strategy for peace"; it also affirmed the Evian viewpoint that it is "all-important not to set against each other the individual factors which make for peace, but to see them in their connectedness".
- (125) It was by no means accidental that the concept of peace was chosen as the common denominator. The socio-political responsibility of the Church is founded in the Biblical understanding of peace as a divine gift reconciling human beings to God and to one another. This is a "peace with justice" which allows no separation of evangelism from social action, of private from public affairs, of faith from reason, of church from society. The basic wholeness of such a peace is expressed in the Hebrew concept of "shalom" (i.e. peace, healing, caring, welfare, salvation).

- (126) Peace cannot mean simply absence of war, nor can it be the maintenance of the status quo either by power structures or by military armament; rather, it is a style of life which embodies creative humanization. It is a dynamic process by which we must be challenged. It requires the responsible participation of everybody involved in a given situation.
- (127) Therefore, the maintenance of peace requires a strategy for peace oriented towards the future. This must take into account its many dimensions, such as social and economic justice, human rights, as well as reconciliation, mutual respect, and mutual recognition.
- (128) This excerpt from the report of Section III at Evian largely summarizes the frame of reference which guided the Commission on Studies when it established a special "Project Area on Multi-dimensional Strategies for Peace" (the so-called Project Area III) which was later renamed the "Project Area on Peace, Justice and Human Rights". This office was charged with helping the LWF member churches to :
- (129) (i) discover and deepen their understanding of the social and political dimensions of their total mission, especially in the areas of peace, justice and human rights,
 - (130) (ii) develop forms of education which will equip their members and leaders for fuller participation in the social responsibility of the church,
 - (131) (iii) make use of available spiritual, intellectual and material resources wherever they can be located in seeking to witness and serve in the realm of public life,
 - (132) (iv) strengthen the common witness of Lutheran churches, of the LWF and of the ecumenical movement in the area of international affairs.
- (133) During the seven year period since Evian, Project Area III has been somewhat plagued by personnel problems. No suitable candidate for the position as project leader was found during the first two years after the Evian Assembly. Mr. Lauri Siirala, administrative assistant to the Department Director, worked on a part-time basis on certain assignments within this area during the year 1971-72. Since then, the Project Area has been served on a full-time basis by Dr. Loren E. Halvorson (1972-1974), Rev. Risto Lehtonen (1973-1975), and Dr. Jørgen Lissner (1974-1977) whose arrival in 1974 was delayed 6 months due to unforeseen restrictions on the granting of Swiss work permits.

- (134) The above mentioned four assignments were pursued within the general mandate of the Commission on Studies, i.e. Project Area III was not (and was not meant to be) "operational" in the socio-political field. The task of committing the LWF or implementing policies on specific socio-political issues remained with the LWF Executive Committee and the General Secretary as well as with the LWF member churches themselves. As a consequence, the activities of Project Area III centered almost exclusively on :
- (135) (a) in-depth studies dealing in particular with the theory, the practice and the institutional implications of the Church's involvement in socio-political affairs (e.g. the Two Kingdoms study, the "Politics of Altruism" study, research on the proclamation and human development issue and on the root causes of social and economic injustice);
- (136) (b) educational programmes providing facilities such as conferences and workshops for international encounters and exchanges of information and of educational material among church leaders and educators within the Lutheran churches (e.g. in the fields of peace education, development education, and education on human rights); and
- (137) (c) consultative services in response to requests for assistance in specific tasks relating to peace, justice or human rights from LWF national committees, member churches or church agencies (e.g. invitations to speak or serve as resource persons at conferences, to serve as advisers in programme planning, and to write articles for publications).

B. STUDIES AND EDUCATIONAL PROGRAMMES

- (138) Even though the individual programmes undertaken under the auspices of Project Area III have had different foci, they were all conceived and implemented within the framework of one multi-dimensional strategy towards "shalom". They were all meant to reflect in one way or another the unmistakable fact that ultimately peace is indivisible: There can be no peace without justice. There can be no justice without respect for fundamental human rights. There can be neither peace nor justice without sound socio-economic and human development - within nations as well as in international affairs. And Lutheran churches cannot hope to play a constructive role as peace-makers in God's world without engaging in constant reappraisal of their own theological and ethical presuppositions as embodied, for instance, in Luther's doctrine of the Two Kingdoms.
1. LUTHER'S DOCTRINE OF THE TWO KINGDOMS
- (139) The task of helping the LWF member churches to "discover and deepen their understanding of the social and political dimensions of their total mission" was pursued primarily through an intensive, long-term study of Luther's Doctrine of the Two Kingdoms which was conducted in close coordination with the Ecclesiology Study of the entire Department of Studies.
- (140) Already during the pre-Evian period, the LWF Commission on Theology had devoted attention to this doctrine, mostly from a Biblical, historical and systematic perspective. The Commission on Studies followed up this concern by collecting source material, first on the concept of "two kingdoms" in Christian thinking prior to Luther (cf. "Die Vorstellung von Zwei Reichen und Regimenten bis Luther", 1972) and later on the

specific interpretation and (mis)use of Luther's doctrine in the life and actions of various Lutheran churches in the 19th and 20th centuries (cf. "Umdeutungen der Zweireichelehre Luthers im 19. Jahrhundert", 1975, and "Die Ambivalenz der Zweireichelehre in Lutherischen Kirchen des 20. Jahrhunderts", 1976). An equivalent collection of source materials was also published in English (cf. "Two Kingdoms and One World - A Source-book in Christian Ethics", 1976), and an analogous volume covering the Nordic churches is presently in preparation.

- (141) In 1976, the focus of this project shifted away from source materials to the compilation of historical essays and case studies of the Two Kingdoms doctrine in the socio-political practice of Lutheran churches; the authors of these essays and case studies met in Geneva in June 1976 to exchange comments and criticisms. The end result of their efforts will be a book ("Zwei Reiche und Regimente: Ideologie oder Evangelische Orientierung ? - Internationale Fall- und Hintergrundstudien zur Theologie und Praxis lutherischer Kirchen im 20. Jahrhundert", 1977) highlighting the various ways in which Lutheran churches around the world have faced (or are presently facing) specific socio-political challenges. The findings illustrate that the Two Kingdoms doctrine has been used both to legitimize churches' adaptation to existing powers and principalities and as a guide for churches' critical-constructive challenge of unjust policies and practices.
- (142) The final publication of this study will be a popularized booklet which will attempt to interpret the theological debate and the socio-political implications of the Two Kingdoms doctrine to people with little or no theological training; it is to be written in such a way as to make it useful for self-study and reflection at the congregational level and as preparatory material for the LWF Assembly in Dar-es-Salaam.

2. PEACE

- (143) A variety of Project Area III activities in the years from 1972 to 1977 can be grouped together under the label "peace"; they were all in one way or another designed to help the LWF member churches to "make best use of available spiritual, intellectual and material resources wherever they can be located in seeking to witness and serve in the realm of public life".
- (144) The Church's peace efforts must always begin with the question: "What is God doing?" Awareness of what is already happening throughout the world in church and society in favour of peace and justice is of paramount importance. Constructive peace studies focus less on what the churches ought to do and more on what they can do, based on their resources, awareness and commitment to peace and justice. What are the signs of grace that they have been or may be enabled to establish in a cruel world ?
- (145) One of the greatest assets of the Church is the tremendous potential of its members. But how can the people of God be informed, motivated and mobilized? How can the churches whose members are involved primarily at the local level participate in global issues of peace ? These were the questions which Project Area III set out to explore in a series of five workshops between July 1973 and July 1974 in Rotterdam, Arnoldshain, Aarhus, and Geneva.

- (146) These workshops brought a number of people together who were active in peace education and peace action in North America and Europe. They undertook an international exchange of "good news" about the small and manageable acts of civil courage through which "the power of lots of small people" was used creatively to promote peace and justice. They focussed in particular on local initiatives with a global component or perspective and on global problems with local "handles" and consequences. And they explored how such activities could be strengthened, encouraged and multiplied rather than frustrated and marginalized by the institutional Church.
- (147) The findings of these "linkage" meetings for peace workers within the churches are compiled in Loren E. Halvorson's "Peace on Earth Handbook" (1976) which serves as "an action guide for people who want to do something about hunger, war, poverty and other human problems".
- (148) In 1973, the Commission on Studies added another perspective to the peace education efforts of Project Area III. A study was initiated as to how and where peace concerns were (or could become) an integral part of the educational activities in church institutions. This study involved research into peace education experiments and viable educational strategies with a view to providing LWF assistance in this field to member churches' educational programmes.
- (149) The main emphasis was on gathering information and materials on peace education in churches and various Christian and secular organizations. These efforts were carried out by the Project Area III Research Associate assisted by Dr. Robert Dell of Wartburg College (Iowa, USA) during his sabbatical year at the Peace Research Institute in Oslo and the Forschungsstätte der Evangelischen Studiengemeinschaft in Heidelberg.
- (150) A European workshop on peace concerns within Christian education was convened in Heidelberg in June 1975. This workshop was meant to round off the peace education programme by providing an international forum for discussion of various problems and possibilities for curriculum development on peace concerns in church-based Christian education, religious instruction and theological education as well as follow-up of clergy. The workshop was attended by 15 church educators from Scandinavia and Western Europe, and their findings as summarized in the workshop report provide a guide to people responsible for curricula and study plans in Christian education, religious instruction and theological education in the LWF member churches.

3. DEVELOPMENT

- (151) The development education programme within Project Area III was tailored to help the LWF member churches to "develop forms of education which will equip their members and leaders for fuller participation in the social responsibility of the church".
- (152) The first major event related to this field was the LWF Consultation on Proclamation and Human Development in Nairobi, October 21-25, 1974. Project Area III was actively involved in staff preparations for the

consultation and carried main responsibility for conducting the "LWF Survey on Proclamation and Development". This consultation focussed the attention of the Lutheran churches on two issues of major importance for development education, viz. the relationship between "witness" and "service" and the relationship between "donors" and "recipients" of funds within the world-wide community of churches.

- (153) A small workshop on development education campaigns was convened in June 1975 in Rotterdam. It was organized jointly with the WCC Commission on the Churches' Participation in Development (CCPD) and brought together 25 people directly involved in national or local development education campaigns. Representatives of church-related groups such as the Swedish Development Week (U-veckan), the Canadian "Ten Days for World Development", the Dutch and West German "peace weeks" and the American "Bread for the World" met for 4 days to exchange information and experiences and to analyze together various strategies for citizen mobilization and development education within the churches.
- (154) During the autumn of 1975, a Survey of Church Efforts in Development Education was carried out in cooperation with the CCPD and the Catholic agency CIDSE; it resulted in the compilation of a first comprehensive catalogue of the numerous development education programmes conducted by Protestant and Catholic churches in Europe, North America and Australasia. This Survey and a joint dossier on development education served as background material for the Ecumenical Development Education Consultation which was held at Geroldswil outside Zürich in October 1975.
- (155) The Geroldswil Consultation, jointly sponsored by the CCPD, CIDSE and Project Area III, was attended by more than 90 people involved in the planning or implementing of development education programmes for churches or church agencies in Europe, North America and Australasia. They spent 5 intensive days together, sharing information and materials, evaluating past efforts and clarifying their understanding of the churches' role and possibilities in development education. A 75-page report on the Consultation includes the three main speeches and a number of reports from discussion groups.
- (156) 1976 saw the completion and publication of a 270-page study entitled "The Politics of Altruism - A Study of the Political Behaviour of Voluntary Development Agencies in the High-Income Countries" written by Jørgen Lissner. It analyzes the dilemmas and policy choices of church-related fund-raising agencies in the Western world and warns against a number of dangers facing church agencies in the field of fund-raising, constituency education and political advocacy. It also points to some of the institutional implications of "wholistic service" of churches in an age where Christian service has become a more complex ethico-political art than ever before.
- (157) Last but not least, mention should be made of the Project Area III involvement in the LWF debate on the root causes of social and economic injustice. The Evian Assembly adopted a recommendation from Section I urging the LWF member churches to "seek to go to the roots of social injustices and inequities by using their resources for research and analysis of social problems, to become involved in studies on these issues which seek to develop a vision of goals for action and means to these desired goals". The same concern was reiterated by the LWF Executive Committee meetings at Northfield and Uppsala, following which this subject was explored extensively by the various LWF departments.

- (158) The study on "The Politics of Altruism" analysed inter alia the crucial role of church-related development agencies in sensitizing Christians in the high-income countries to the root causes of social and economic injustice. In the documentation submitted by Project Area III to the General Secretary as background information for the Executive Committee debate on root causes in February 1977, it was further emphasized that the churches not only need to establish adequate institutional instruments for a concerted attack on the so-called root causes but also to provide adequate funding for all types of activity that contribute in this direction. Too often the traditional forms of diaconia have absorbed the lion's share of the churches' financial and personnel resources whereas efforts to affect the decisions of people with political or economic power directly through publication of hardnosed facts and through advocacy have been somewhat underfunded or even marginalized in most churches and church organizations, including the LWF.

4. HUMAN RIGHTS

- (159) The purposes of the human rights programme of Project Area III, which grew directly out of specific requests from the Evian Assembly, were (a) to assist member churches in the study of the Universal Declaration of Human Rights and in theological reflections on the foundation of human rights, (b) to prepare and compile materials helpful for the member churches for the promotion and implementation of human rights, and (c) to evaluate possibilities for international action in this area.
- (160) In accordance with the Evian Assembly's "Resolution on Human Rights", a number of member churches in 1971 submitted reports to the General Secretary concerning the human rights situation in their countries; as Project Area III then had not yet been staffed, these reports were processed in the General Secretariat. A substantial amount of background information on the human rights situation in Indonesia was collected and communicated to the Executive Committee by Mr. Lauri Siirala prior to its meeting at Parapat/Indonesia in July 1972. Project Area III also participated actively in the preparations for and follow-up of the Amnesty International conference on torture (Paris, 1973).
- (161) Regular and close contact was maintained throughout with the human rights activities of the WCC Commission of the Churches on International Affairs (CCIA), which culminated at the WCC/CCIA "Consultation on Human Rights and Christian Responsibility" at St. Pölten in October 1974.
- (162) In early 1976, all LWF member churches actively involved in the human rights debate were invited to contribute to a Study Document focussing on theological reflections about human rights and to send participants to the LWF Consultation on Human Rights in Geneva (June 29-July 3, 1976). The first series of articles and documents submitted by the member churches was compiled in a 77-page document which served as background material for the Consultation; it contained contributions from Brazil, the CSSR, the DDR, the Federal Republic of Germany, Norway, South Africa, Sweden and the United States.
- (163) The Consultation itself was attended by 30 representatives of Lutheran churches, most of them from Europe and North America. In addition, the

WCC/CCIA and the Conference of European Churches were represented. A number of significant papers were presented to the Consultation, and three work groups produced reports on subjects ranging from "Theological Reflections on Human Rights" via "Interpretations of Human Rights in Different Cultural and Social Systems" to "The Responsibility of the Church for Promoting Human Rights". The end results of this process of study and consultation are two documents: (a) a Study Document containing the main Lutheran contributions to the ecumenical debate on human rights in the period since the Evian Assembly, including a report on the LWF Human Rights Consultation in June-July 1976; and (b) a popular booklet presenting the human rights issue to people at the congregational level, including both theological reflections and practical examples of church action promoting human rights.

- (164) In addition to these efforts to clarify the churches' role in the field of human rights, Project Area III has regularly provided information material to LWF member churches faced with specific human rights issues. The Project Area has also functioned as the liaison office between the LWF and international human rights organizations such as Amnesty International, the International Commission of Jurists and the Minority Rights Group.

5. INTERNATIONAL AFFAIRS

- (165) The purpose of the international affairs programme was to "strengthen the common witness of Lutheran churches, of the LWF and of the ecumenical movement in the area of international affairs". The following types of activity were undertaken towards this end :
- (166) 1) study and research of such international political issues which affect the life of the member churches;
 - (167) 2) preparation of background documents for the Executive Committee and Officers and for other LWF departments;
 - (168) 3) contribution to the information analysis and reflection to be made available to the member churches; and
 - (169) 4) sharing resources on international affairs for the educational programmes of member churches.
- (170) In the daily work of the LWF, Project Area III serves as a research/study arm of the General Secretariat on several international political issues and participates in various advisory staff committees such as the Southern Africa Task Force, the Staff Committee on Root Causes of Social and Economic Injustice, and the Working Party on East-West Relations. In addition, the Project Area staff is in charge of regular LWF liaison with the WCC Commission of the Churches on International Affairs (CCIA) and the WCC Programme to Combat Racism (PCR).
- (171) Project Area III represented the LWF at the World Congress of Peace Forces in Moscow (October 1973) and disseminated information about this event to the member churches. Similarly, the significance and implications of the Conference on Security and Cooperation in Europe (CSCE) were interpreted through documents and articles produced by staff.

- (172) Several issues have been subjected to special analysis. For instance, the CCIA and Project Area III jointly sponsored an in-depth study of the situation leading up to martial law in the Philippines (1973). Later, staff produced one of the main issue papers "Towards Reconciliation and Justice in the Holy Land" for the LWF Consultation on Lutheran Involvement in the Holy Land (June 1975). Another major paper was presented to the National Lutheran Campus Ministry Staff Conference in the USA (August 1975) - "Disobedience for Christ's Sake" - dealing with the virtually global trend towards confrontation between authoritarian governments and church people committed to social justice.
- (173) But the most continuous and concerted effort of Project Area III was undoubtedly Southern Africa in general and Namibia in particular, not least because the LWF received repeated and unequivocal requests for such assistance from its member churches there. The major focus of Project Area III activities was to make the general situation in Namibia and the churches' involvement there widely known both among the general public in Europe and North America and throughout the LWF constituency. Cassette tapes were produced, the production of a film was subsidized, assistance was provided in producing a special issue of the ALC-magazine "Event" dealing exclusively with Namibia (February/March 1974), and a church leaders workshop on Namibia was organized in Geneva (November 1973).
- (174) Staff paid three extensive visits to South Africa and Namibia (1974-76) and wrote or disseminated numerous articles and publications on Southern African affairs (cf. the bibliography). The most "visible" instances of such activity in recent years were the 162-page document "NAMIBIA 1975 - Hope, Fear and Ambiguity", the International Namibia Consultation in Wuppertal (March 1976) which provided for an important exchange of information between Namibian church leaders and representatives of churches and church agencies in Europe and North America, as well as frequent mailings of background material to Lutheran churches, agencies and individuals engaged in advocacy for Namibia at the national level. Close cooperation was maintained in this field with the World Community Desk of the Lutheran Council in the USA.

C. CONSULTATIVE SERVICES

- (175) Consultative services cover a variety of staff activities; most often, staff was invited to speak (or to function as international resource person) at workshops, conferences or annual assemblies; but this programme also included an information service and the provision of modest financial subsidies for local and national initiatives.
- (176) In 1973-74, staff participated in and contributed to planning meetings and workshops in Puerto Rico (April/May 1973), in Chile and Argentina (May 1973), and in Brazil (April 1974). The purpose of these meetings was to facilitate contacts between North America and Latin America and specifically to assist efforts of the Lutheran churches in North America aimed at changing American attitudes and practices towards Latin America. The meeting in Brazil concentrated on issues related to peace and human rights at the parish level; it was attended by a number of parish pastors from the Pastors Conference of the Lutheran church in Brazil.

- (177) Consultative services were also rendered to the Shalom Forum and other sections of the Evangelischer Kirchentag in Stuttgart (1973) and Frankfurt (1975). New models and methods for sharing and communicating at large church conferences were explored together with the planning committee and these new ideas were put to a successful test at the Shalom Forum and at the "Marktd der Möglichkeiten" of the Kirchentag.
- (178) Invitations to speak or to serve as resource person were received from churches and church institutions in a number of countries, e.g. USA, Canada, India, South Africa, Namibia, Ethiopia, the Federal Republic of Germany, Hungary, Denmark, Norway, Sweden and Finland. The issues addressed during these visits ranged from peace concerns, human rights, civil disobedience, simple life styles in affluent nations, the new international economic order, to decision-making in church-related aid agencies.
- (179) Project Area III also frequently functioned as an information service for individuals or groups (both church-related and secular) who sought specific information in the field of peace, justice and human rights. Such inquiries came in particular from researchers, students, parish pastors, editors, voluntary agencies, development action groups, and local Amnesty International groups. To meet some of the needs of this constituency, Project Area III also published a Newsletter on Peace, Justice and Human Rights. A total of four issues appeared at irregular intervals during the period 1974-76. The newsletter was deliberately designed as a resource catalogue rather than as a compilation of articles and documents; the amount of material and resources available in this area was so enormous that staff time seemed best invested in providing primarily reference information. The circulation rose from an initial 650 to roughly 900 in all continents.
- (180) Another aspect of this programme was the granting of modest financial subsidies for local and national study projects on issues related to peace, justice and human rights. In one instance, Project Area III subsidized a "Seminar on Christian Social Responsibility in India" which was organized by a small local committee under the auspices of the United Evangelical Lutheran Churches in India. The seminar took place at the Gurukul Theological College near Madras (May 1975) and focussed on three concerns: poverty, population, and human rights.
- (181) Special mention should also be made of the clipping and documentation service sponsored by the Serviço Evangelico de Informaçao of the Lutheran church in Brazil (IECLB) which was subsidized jointly by Project Area IV and III; this service collects information on socio-political, economic and religious events in Brazil and makes it available through weekly bulletins to congregations, church workers and church leaders as well as to the IECLB Commission on Public Responsibility.
- (182) Other activities subsidized under this programme include (a) an international team named the Namibia Transnational Collective which coordinated and publicized international and national actions in favour of Namibia; (b) translation into English of the study document on human rights - "Concern for a Human World - The Normativeness and Relativity of Human Rights" - produced by the Theological Study Committee of the LWF National Committee in the German Democratic Republic (DDR); and (c) travel subsidies for specific conferences to persons engaged in local and national study projects related to peace, justice and human rights.

D. EVALUATION

- (184) The work of Project Area III from Evian until today has presented a number of possibilities and problems; each one of them deserves closer attention than what can be given here. But in conclusion, the most important ones should be mentioned at least briefly :
- (185) 1. Close cooperation with units of the World Council of Churches such as the CCIA, the CCPD, and the PCR provided exciting opportunities for the LWF to learn from and contribute to the wider ecumenical movement. But it was also at times difficult to define clearly what the LWF's particular role is in this field, considering that a large number of the LWF member churches are also members of the WCC and that the WCC units responsible for these concerns are better equipped with funds and personnel.
- (186) 2. It was a privilege to be located at one of the "nerve centers" of the global church and to be able to gain a global perspective on socio-political issues which challenge the churches. But it was virtually impossible for a staff of only one or two people to do a responsible job in this enormous field. The staff was constantly in danger of being made Jack of all trades but a master of none.
- (187) 3. The conceptual framework underlying Project Area III offered a valuable possibility to discover the interrelationship between many diverse socio-political problems such as economic injustice, violations of human rights, militarism, racism and sexism. Yet, delays in recruiting staff, frequent changes in staff and the fact that most of the time this project area was served by only one executive forced staff to impose severe limitations on its scope of activity, thereby at times losing sight of the "wide-angle" perspective.

CHALLENGES FOR THE FUTURE

- (188) 1. An impressive amount of energy and funds has been invested in the Church's ministry to the underprivileged over the centuries. This ministry is a genuine response to the calling of our Lord Jesus Christ. But at this day and age, two aspects of this ministry which have so far been much neglected need to be particularly emphasized:
- (189) a. Genuine diaconia implies not only bringing help to people in need and speaking up against the abuses of the powerful; it also implies a deliberate effort to strengthen the powerless morally and financially, so that they themselves are able to change the social and political structures which are biased against them (help to self-help). More attention needs to be paid in the future to the development of practical and operational ways in which such empowerment and structural change can be promoted.

- (190) b. The Church's ministry to the rich and powerful is equally important; it implies not only sensitizing them to the needs of their fellow human beings but also liberating them from their own cynicism, complacency or fear. More attention needs to be paid in the future to the development of a "pedagogy of the oppressors" within the witness of the Church.
- (191) 2. In a world of growing scarcity of natural resources (e.g. raw materials) and man-made resources (e.g. technology), the temptation to resort to authoritarian governments and "strong leaders" who can protect the interests of the privileged is likely to grow. A key element in the struggle between the haves and the have-nots is the concept of corporate or individual "property". More attention needs to be paid to the concept of "property" and especially the limits to property rights in the light of the Biblical tradition.

III. B. THE ENCOUNTER WITH RELIGIONS AND IDEOLOGIES

- (192) The Christian churches and the whole Europe- and America-centered "Christian" world has been confronted in our lifestyle with three historical developments that have dimmed the dream that the 20th century would be "the Christian century":
- (193) (1) a decolonization process began with the First World War and reached a climax after the Second. It has brought the emergence of the "new" nations of the so-called Third World. These nations are rediscovering their historical roots, including their indigenous religious traditions.
- (194) (2) After the communist revolution in Russia, 1917, a growing number of those aspiring to rapid technological-industrial development and independence from the colonial powers opted for a socialist route to national liberation. The combination of nationalism and socialism has been a most potent revolutionary mixture.
- (195) (3) Europe and North America have also undergone tremendous changes. Eastern Europe became socialist in the aftermath of the Second World War. Western Europe developed forms of democratic socialism in sharp opposition to the Eastern European type. A new type of democratic Marxism may be emerging from the large communist parties of France and Italy. In the late 60s, European and North American countries endured vehement counter-cultural protest against their highly organized bureaucratic-technocratic societies, both capitalist and socialist. Secular world views and new religious movements exist side by side. There is a loss of missionary confidence and at the same time more mission activity than ever.
- (196) The Vth Assembly of the Lutheran World Federation in Evian 1970 came at a time when these processes were well along. The Assembly theme, "Sent into the World", demanded that it face the issues implied in these complex phenomena developments.
- (197) The Assembly noted the proposal made in the LWF Commission of World Mission in 1968 to undertake a study of Mainland China "from a theological perspective". The Assembly itself proposed among other things "that the Commission on Studies, in cooperation with the WCC and other organizations, research the possibilities and suggest guidelines to help members of the participating churches to begin, or to carry on, dialogs with atheists and with men of other faiths, and that it foster an exchange of information between groups participating in such studies."
- (198) On the basis of the rather broad but cryptic proposals made at Evian, the CS had by 1972, after much study and discussion, formulated a project bringing together the two streams, China and the dialog with atheists. To this program of study, designated as "The Encounter of the Church with Marxism in Various Cultural Contexts, with Special Reference to China (The Marxism and China Study)" the Commission gave priority over studies of the encounter with the classical religions - although these were not to be ignored. It noted the variety of ways in which this most important of secular world views expresses itself in various cultural and historical contexts, and how these variations affect the Christian-Marxist encounter.

THE ENCOUNTER OF THE CHURCH WITH MARXISM IN VARIOUS CULTURAL CONTEXTS,
WITH SPECIAL REFERENCE TO CHINA

- (199) The aim of the Marxism and China Study study has been to help the churches deal with a triple challenge: "1) to hear and understand what the new value systems and ways of life have to say to the church; 2) to understand what the Gospel has to say in these new life situations; 3) to express the Christian witness clearly and forcefully within each specific social and cultural setting." (DS Statement of Needs, 1971).
- (200) In another formulation its purpose was stated as "to provide a forum through which the Lutheran churches, together with others, can examine and evaluate the challenge of different forms of socialism (especially the Chinese) which exist within the context of a variety of cultural traditions (especially the East Asian) and what this challenge means for the mission of the church." (Minutes of CS, 1971)

The Study Process in the "Marxism Study"

- (201) The chosen method was that of decentralized self-studies by participating churches and groups, of international exchange of materials and of mutual consultation on the issues raised. The results of local and national study processes were brought together in an international consultation in 1976.
- (202) The Department performed consultative services in the organizing of study groups and their programs; it helped to link the different self-studies through exchange of basic information and questions; it planned some consultations and provided financial support where necessary.
- (203) Visits to the churches for discussion with church leaders, researchers and study groups, many of them ecumenically constituted, were necessary. A decisive part of the work of information and interpretation took place in this way.
- (204) Local self-studies of one kind or another were undertaken by churches in 17 countries; groups in others were influenced by the program. Where the churches could not or did not find it useful to deal directly with Marxism but were concerned with the issues, appropriate studies were encouraged.
- (205) An important tool for information and liaison has been the Marxism and China Study Information Letter, which has been distributed free several times a year to over a thousand subscribers. Dozens of current documents have gone out with the Letter and many have been reprinted.
- (206) Other ventures in the field of publication have included the preparation of numerous long and short articles and the placement of material written by others. An "Introduction to the Theology of Liberation" was commissioned. An introductory volume entitled "Christianity and Socialism" written by staff is with a publisher, and a work book (reader) on the same theme devised for teaching purposes in churches is in preparation.
- (207) In Latin America, the emergence of indigenous types of socialism in Chile, Argentina and Uruguay challenged the Lutheran churches to define more clearly where they stood in the social and political upheavals of their nations. Such studies had to be done in conjunction with Catholic groups in order to gain perspective. From the unique Chilean situation a significant

contribution was expected, but political developments thwarted this hope. The same happened in Uruguay, where a completion of a research project and a series of seminars was prevented by political developments. A detailed sociological study with provoking insights into the mission of the church was completed in Argentina and used in seminars with pastors and theology students both in Argentina and Brazil. For the first time theology, life and witness of one of the "transplanted" churches of German background was seen in its new context.

- (208) In May 1973 a workshop-seminar took place in Santiago and Buenos Aires. It put the question squarely before the churches of Southern Latin America: how would they escape from the double ghetto of ethnic and class identity? Political developments have muted the challenge, but not the question.
- (209) This is also the issue underlying the study by a research group in the Evangelical Church of the Lutheran Confession in Brazil. It asks what the human and social costs of the Brazilian type of development are, and how Christian values and practices and the church's institutional behavior relate to it. In Mexico field studies on the relationship between types of religiosity and class situations, as well as ongoing dialogs between Christians and Marxists, both carried on under the auspices of the Ecumenical Study Center, were fed into the overall study process.
- (210) In Africa, the general political situation moved toward the left rather than to the right as in Latin America. In 1970 the only country with a large Lutheran church which professed to be socialist was Tanzania. Its socialism was however non-Marxist, with strong roots in African communalism. A formal local study on "church and ujamaa" never materialized, yet there has been interest and work, and Tanzanians have contributed to the international consultations. The Evangelical Church Mekane Yesus in Ethiopia was in a position to raise the issues only in terms of development questions until in 1974 a sudden political change introduced "Ethiopian socialism". Staff was subsequently invited to lead four seminars with church leaders, theology students and missionaries on Christianity and Socialism, providing information on other churches' life and witness in socialist societies and thus assisting the intensive self-study process of the Mekane Yesus Church.
- (211) Other direct encounter situations may soon arise which will pose major challenges for Lutheran churches in the whole of Southern Africa. Interest in information has been expressed from the churches in this area. South Africans have contributed to the international discussion. The churches in this area must be prepared for encounter with radical ideologies.
- (212) To turn to Asia, we have supported research in India on the effect of the Indian environment on Marxist theory, including the attitude toward religion, field studies on the nature of the Christian-Marxist encounter and studies of Christian social reformers affected by Marxist thought. The Christian Institute for the Study of Religion and Society, Bangalore, carries the program. It is in contact with Lutheran and other churches.
- (213) A study program on religion and development in the Batak Nommensen University has yielded some results in Indonesia. It is not now possible to undertake studies on the situation before 1965 or of current Marxist movements, if they exist.

- (214) In Eastern Europe, the Hungarian Lutheran Church has since 1970 been doing study work on 1) Marxist opinions about Christianity, 2) Christians and the church in Hungarian society, and 3) the position and role of atheism in Hungarian society. The study group consists of pastors and lay people and was able to use the religious-sociological findings of the Hungarian Academy of Sciences.
- (215) This was the only Eastern European Lutheran church that felt in a position to engage in a formal self-study. Others were just as interested. The many studies and statements on questions of church and society in the German Democratic Republic also bear on this subject. Some have been very useful in the overall study process. Visits to several Eastern European countries gave staff opportunity to gather and exchange information on the life of the church in Marxist societies.
- (216) In Western Europe, especially in West Germany and Finland, groups and scholars within the churches have been related and contributed to the study. Materials from these situations were an important part of our resources.
- (217) In the USA, there has been some interest and scattered writing^{but} no organized participation, except in the final consultations.

The International Consultation, Glion, 1976

- (218) In September 1975, a small planning seminar with representatives from ten countries was held in Bossey with the following purpose:
- (219) "a) to present and discuss several historical-empirical descriptions of the Christian-Marxist encounters in differing situations,
- (220) b) to suggest the problems that arise for Lutheran theology and the church's life and witness from these encounters,
- (221) c) to formulate precise questions to be dealt with at the (1976) consultation."
- (222) Some 40 people from 17 countries took part in a consultation in Glion in July, 1976, on the theme "The Encounter of the Church with Conceptions of Social Change in Various Cultural Contexts". Participants had been requested to work out profiles of types of encounter found in their lands, and to evaluate them theologically. These papers (and others) were the basis for mutual consultation and exchange, which aimed "to formulate positions for the theology, life and witness in the Lutheran churches."
- (223) The reflection on all these encounter types made it very clear that theology, though it has some possibilities of transcending them, is intricately tied to the social, political, and cultural contexts in which it is found. The challenge of Marxism, socialism and other conceptions of social change lies in the following: It forces the churches and each Christian to see the integration of three closely interrelated dimensions for the theology, life and witness of the church: the theoretical, the institutional and the practical. The theoretical dimension includes faiths, world views and values and their theoretical formulations. Here the challenge lies in the "ideology criticism" of our theological formulations. To what extent is our theology simply a theoretical justification of things as they are? The institutional dimension includes our internal life styles and ways of decision-making. Here the challenge lies in the vision of a just society and in the structural organization of political power. The practical dimension includes the ways

we act, individually and corporately. Here the challenge lies in the question whether or not we are able to join in common struggle with the oppressed who threaten our privileges.

- (224) The representatives of the churches in Glion recommended that the LWF should continue the study process. Moreover, they suggested that the scope of the themes treated so far be enlarged to include the encounter with capitalism, intensified exchange among the churches, and the provision of more materials for parish level study.
- (225) So far, some larger member churches of the LWF have not participated as intensively as their involvement in these issues requires, apparently because the problems have seemed marginal to them or because they were uneasy about the seeming radicality of the overall approach. Others have not been able to undertake studies for internal political reasons or simply because being small in size, they did not have the resources to tackle such large issues. Still others were not quite ready to ask these questions and to be questioned by others.
- (226) The extremely sensitive character of this program did not always allow the most direct ways of voicing the issues. However, the extraordinary variety of situations in which the Lutheran churches live provoked a breaking of communication barriers between different cultural contexts and induced people to a new readiness to tolerate these differences. A common learning process has begun that needs to be carried on.

The China Study

- (227) In 1968, long before "pingpong diplomacy", the Commission on World Mission raised to the LWF the question of studying China. It was the largest by far of the world's nations, where once the church had placed more missionary effort than anywhere else, where the church was now rumored to be decimated, disorganized and threatened with extinction, a country to which access, even for a visit, was all but impossible. Why then this study?
- (228) Because we needed to know more about what had happened to the church in China and if anything could be done to reach the people there, apart from prayer. Because there was a presentiment that the experience of modern China had something very significant to say to the church about its mission. Because China exerts a fascination all over the world, and with general disillusionment over the older Marxist socialist systems, many countries of the Third World have looked to China, another poor country, for inspiration and models of development, liberation and self-reliance.
- (229) When the Department of Studies began its work in 1970, China became a point of special emphasis in the study of the Christian encounter with Marxism, almost a program by itself. The methods had to be different. There was no possibility of supporting self-studies in China. China had to be studied from the outside, using, of course, every scrap of information from inside that became available. The study has been carried on ecumenically in the fullest sense. Not only because Lutheran resources are inadequate, but because as the only international Protestant organization concentrating on questions of China, we have had an obligation to the whole church. Thirdly, the focus has been explicitly on mission: the theme is: "The Implications of the New China for Christian Mission in the World".

- (230) The aim of the China study has been to speak to the church, not China. That is to say, our question is, "What has China to say to the church?", not, "What is the church's judgment on China?" We have been concerned about facts, which are hard to get, but equally about China's ideas and ideals, which are not easy to interpret from a Christian point of view.
- (231) What methods have been used? First, we have had to spend much time in the study of the vast amount of materials that flows from the world's presses (including the Chinese) about contemporary China. We have made contact with those in the churches and some outside who are sources of information and opinion. Second, we have, through the Information Letter and in other ways, tried to disseminate information and generate both interest and a fuller understanding of what is happening. We have given financial support to research and writing on some special topics. Third, we have encouraged the growth of a network of local work on China and Christian China studies throughout the world. One consequence of this action has been the establishment of an Ecumenical China Study Liaison Group. Its purpose is to assess work done and plan for the future. With financial support from the LWF and our Roman Catholic partner, Pro Mundi Vita, a mission research centre in Brussels, twenty people attended the first meeting in 1976; another session is scheduled for 1977. Fourth, we have conducted meetings and taken part in those sponsored by others.
- (232) The most important thing we could do was to encourage theological reflection on China.
- (233) But this was not the only thing. There have been some very practical undertakings. For the Christian Medical Commission of the WCC, we administered a study of the radical developments in health care in China. The book that came out: Health Care in China: An Introduction, has sold nearly 5000 copies. It concludes that the China system cannot be a model for other countries but that there are lessons in it, perhaps most important the "serve the people" motivation, of value to both rich and poor countries. For the LWF Broadcasting Service, we administered a study of Chinese language Christian radio programs, which included a consultation as well as a research report which have helped a dozen producers to examine and improve their programming. We have commissioned and published materials on the place of women in China and subsidized study of its educational system.
- (234) Yet the most significant single program, and the most productive, has been a theological study process sponsored jointly with Pro Mundi Vita. In early 1974, 20 Protestant and Catholic theologians met in Båstad, Sweden, to plan for a meeting of a hundred specialists (theologians, China scholars and church leaders) which took place in September 1974 in Louvain, Belgium. Papers from these two meetings were published in two volumes: Theological Implications of the New China and Christian Faith and the Chinese Experience. A second, combined, edition under the title Christianity and the New China is now in print (Pasadena: Ecclesia Publications, 1976).
- (235) The Louvain Colloquium has received both acclaim and criticism. A German critic saw it as having a major influence on the future of the church: "It may well assume a significance ... for theology, preaching and service in our congregations which cannot be overlooked ... Excellent information, thorough scholarship and, above all, a deep sense of responsibility ... are evident in these studies. Leading Christians from every continent and all quarters of the ecumenical field took part". But he was critical of the theological orientation. Others felt that, while the conference was a major attempt to look at the church "in the mirror of China", the Reports were too hastily and impulsively written: a great deal of work remained to be done.
- (236) In fact, since Louvain a great deal has been done. Perhaps 200 articles have appeared in many languages, reporting, criticizing, and exploring further the Louvain positions. Groups were organized to study the papers.

- (237) A leftist monthly in Hongkong saw in Louvain evidence of a changing attitude in the church. K.H. Ting in Nanking found the writings still largely anti-Chinese - while some Europeans felt they were far too sympathetic with China.
- (238) In May 1975, we gathered a dozen Lutherans from several countries in Columbus, USA, for further reflection. The report of that meeting, "Lutheran Reflections on the China Study", is by no means simply a reaction to Louvain. The discussion goes further in defining both questions and answers.
- (239) At the initiative of the leadership of the Church of Württemberg, which had reacted sharply to the Louvain Workshop Reports, the German National Committee established an ad hoc group in the spring of 1976, to take a critical look at the China Study. Critical itself at some central theological points, the group nevertheless supported, for example, the use of a Marxist social analysis to uncover ideological misuse of the Christian faith; and it noted that the "atheism" of Chinese society is something quite different from that of the Western world, as is the idea of the collective and of freedom.
- (240) In May 1976, we convened a group of Lutheran cross-cultural mission leaders to discuss what theological, strategic and practical lessons the China experience had to teach this specialized group about their own work, and specifically about the evangelization of the Chinese people.
- (241) What are some of the issues that the discussion takes up? A few examples: "If we have a trinitarian understanding of God, is it possible to think of God's creative presence as not being (also) redemptive?" (Columbus Report). The question, put simply, is that of the relationship between the Lordship of God in history and the redemptive act of the Incarnation, between God active in the church and in the world. If salvation comes by repentance and faith, but individual and social wellbeing are the result of God's providential rather than redemptive activity, unrelated to His saving purpose, then is "salvation" after all only a matter of the next world, as the Marxists scornfully insist?
- (242) The question of the ethical consequences of Christian faith is not unrelated. Whatever doubts we may have about Chinese claims, the new society is apparently, judged by the standards Christians usually apply, a healthful place to live, if austere. Some say it is more wholesome than societies which have been under Christian influence for centuries. To be sure, the comment that "what the church could not do in a century was accomplished overnight by Maoism" is misleading. But the question remains: What is the substance of Christian ethical accomplishment?
- (243) A third question has to do with the quasi-religious nature of Maoist ideology and practice. This character of Maoism has led many to hold (as many Maoists in China apparently do) that to be a Christian in a Marxist society is to be in greater or lesser degree disloyal. Looking at this question from biblical grounds, one notes that neither Daniel nor Paul raised any question about loyalty to quasi-religious empires. What then is the proper stance of Christians under totalitarian regimes?
- (244) There are specific questions too to mission practice. How does the "alien" message of Christianity avoid subverting the political and cultural loyalty of converts? How does one speak the Gospel to a secular society? How does a church live where public assembly is difficult or impossible but to go "underground" smells of subversion? How must the church adapt its structures in an antagonistic society? What can be given up - the ordained ministry, for example?
- (245) Many of these questions have no final answers. And therefore the answer to the question we have been asked, "When will you finish the China study?" is that there is no "finish". Ground has been broken - a great deal of helpful material has been prepared by Christians for Christians. In the encounter with the strange and disturbing reality of China we may be en-

enabled to "rediscover what a real encounter with the Word of God in Jesus Christ creates: repentance and renewal of the church as institution." (Columbus Report).

THE ENCOUNTER WITH OTHER FAITHS.

The Church and the Jewish People.

- (246) In the modern revolutionary world, no people have been more dramatically affected than the Jews, who have in the last forty years gone through the tragedy of the Holocaust, seen a radical redistribution of their population centers and with the establishment and consolidation of the state of Israel assumed a new position - not without its difficulties - in the world community.
- (247) In all of these developments, Lutherans have been implicated, and questions have arisen that were ignored or only latent until recently. What can be done for example, about the blight of anti-semitism, still not entirely purged from our churches - or even, some would say, from our theology? What view shall Christians take of Israel, the establishment of which, if it has brought fulfilment to one people, has brought injustice to another? What has the Christian witness to say to and about the Jewish people - the people who have rejected Jesus as their Messiah but who in the New Testament as in the Old are the people of the Covenant.
- (248) Through a meeting in 1964 (Løgumkloster), the LWF made its first effort to bring these concerns before its churches. In some, the conference made a considerable impact; but it was clear that the theme of the church and the Jewish people was not one susceptible to quick solutions.
- (249) Further work proceeded in the Commission on World Mission. An attempt was made to formulate a theological position on the subject for the Assembly. But the subject of the church and the Jews did not get on the Agenda at Evian, to the disappointment of some delegates.
- (250) A re-organized LWF assigned the question to the Department of Studies, and a new beginning was made. Staff maintained contact with the WCC unit concerned and with agencies of our churches engaged in both mission and dialog with Jews. By 1973, it was time to look again at the situation. What had happened since 1964?
- (251) At Neuendettelsau in 1973, a consultation of about thirty people discovered a number of things. Americans particularly had been looking at their publications carefully to delete any hints of anti-semitism. The evangelization of Jewish people had lost impetus with heightened Jewish consciousness after 1967. Among Lutherans (as well as in other confessions), there were sharp differences of opinion about the place of evangelism in Christian-Jewish relations. (In the Middle East, the Six Day War had consolidated Israel's position but intensified Arab-Israeli antagonism.) A whole series of theological questions needed attention; some of them had implications for all missionary thinking. The meeting called for increased LWF activity, and urged that some way be found to coordinate Lutheran ministries in the Holy Land.
- (252) In Oslo in 1975, the Department sponsored another consultation, this one to work theologically on the paradox that the establishment in Christ of a new Covenant does not mean the abrogation of God's Old Covenant with Israel. How then is the phrase "no other name" (Acts 4:12) to be understood? The differences between the "dialog with" and the "mission to" theologies were not resolved, but there is at least greater understanding. It has been suggested that a future consultation deal further with the problem from another perspective: What is the relationship between the Old and the New Testaments?

- (253) Other Services. Within stringent time limitations staff has served continuously in a consultant and liaison role. To interest theological students in Judaism two international essay contests on the subject have been organized. Two visits have been made to Israel to help the small Hebrew-Lutheran communities there take institutional form. Contact is maintained with Jewish organizations for consultative purposes. Some effort is made to extend the interest in the constituency. One evidence of success is that in late 1976 Lutherans in Tokyo sponsored a conference on the subject "The Japanese and the Jews." In sum, the LWF has since Evian been more active than before; but the concern requires continued attention in future.

The Church and the Muslims.

- (254) A much larger religious community than the Jewish, and one whose presence is increasingly evident in Europe and North America, has received little attention in LWF study work. Dialog with Muslims is a specific WCC program at the international level, and we are in close touch. A consultation of Lutherans in the Middle East who work with Muslims was planned but had to be cancelled in 1973. Another, in South Asia, is now scheduled for late 1977, jointly sponsored with DCC. It is to work on theological questions and on the problem of how Christian lay people can be helped to bear more effective witness among their Muslim neighbours.
- (255) But as a correspondent wrote recently: "The time is past when Lutherans can work on these issues alone. They are ecumenical problems". Our most useful work has been with a Europeans liaison committee supporting the Islam in Africa Project - a program whose purpose is to aid African Christians to understand, meet and witness to Muslims. This Committee, which receives modest LWF support, is now planning, in cooperation with the Conference of European Churches, a major meeting on Christian responsibility towards the millions of Muslims in Europe.

Other Services to Mission Studies.

- (256) We have given no specific attention to other faiths. But Studies staff has through correspondence and writing, travel, personal contacts and participation in meetings tried to serve as a source of help. Attendance at the Bangkok Conference on Salvation Today resulted in a study book: Salvation Today (Minneapolis: Augsburg, 1973). We carried major responsibility for the Nairobi Consultation on Proclamation and Human Development (1974) and the Consultation on the Holy Land (1975), both important LWF events, and made contributions from our programs to the Ecclesiology Study. We are helping to plan and support a conference on "Mission Under Authoritarian Regimes" scheduled for May 1977 in USA.

A Need in Coming Years

- (257) In a world that is searching for social and individual peace and hope, where the classical religions as they struggle to speak to a changing (indeed revolutionary) world spawn an infinite variety of more or less ephemeral sects, it would be wise for the LWF to give more attention than it has so far to the religious movements that attract many of the most earnest of the church's youth. What do they say to the church? How can our churches help each other (for many of these movements are active world-wide) to understand and feed the spiritual hunger to which they are a response?
- (258) Yet it would seem that first priority in the study of encounter with religions and ideologies continues to be the secular faiths, the ideologies and world-views that are reshaping society, challenging the Christian understanding of the meaning of life and salvation, and urging us to become truer witnesses to Christ both personally and corporately.

IV. THE LIFE AND WORK OF THE CHURCHES FACED BY NEW CHALLENGES

GENERAL INTRODUCTION

- (259) Project Area I, titled "The Life and Work of the Churches Faced by New Challenges", has as its specific focus the identity, structure and ministry of the church, particularly at the congregational level. The Vth LWF Assembly repeatedly emphasised that assistance should be provided to member churches for dealing with questions related to worship, structure, education and communication. Subsequent requests from member churches during the past six years have continued to reinforce this emphasis of the Assembly. The central question seems to be: "How does the church develop the structures, participatory relationships and congregational programmes so as to enable Christians both individually and corporately as members of a worshipping community to be effective instruments through which the Gospel effects reconciliation."
- (260) An analysis of the requests from member churches and the proceedings of the Vth Assembly showed that the broad areas of concern within the life and work of the churches, for which LWF assistance is sought, are: worship, church structures, education and training, and communication research. Within each of these there are sub-headings relating to specific concerns or areas of ministry. All, however, are interrelated, for all have their focus in the congregation as a worshipping, learning community. For example, Christian education, to be meaningful, must be closely interrelated with worship, theological education, scholarship and exchange. But equally important are practices of communication and structure, particularly in terms of the participation of the whole community of believers, including women and youth. Education for responsible Christian witness and decision-making is negated if, for example, women are excluded from equal participation in the same.
- (261) The structure and interrelationship, therefore, of the programme units and sub-units of Project Area I is illustrated by the following diagram :
2. Church Structures
Women in the Church
Church Economy and Stewardship
Church Law

1. Worship
↓
The Christian Community
Its Identity and Mission

3. Education and Training
Theological Education
Scholarship and Exchange
Christian Education

4. Communication Research
(including Documentation)

5. Special Projects
Theological Conferences
Luther Research Congress
- (262) The challenges and issues involved and the programmes undertaken since 1970 are reported in the submissions which follow.

IV. 1. LIVING WORSHIP

- (263) Worship has been and continues to be central to the faith and life of the Church. Especially during the late 1960's and the early 1970's much innovation in worship forms, hymnody and practice was undertaken by churches in many parts of the world. The reasons for this were many and varied - the seeking for meaningfulness in today's world, the demands and creativity of youth, the desire for "indigeneity", the ecumenical imperative, etc. A characteristic of this innovation in some countries, especially in the beginning, was that it just happened - happened in youth groups, in homes, in rallies, in communes, in congregations. It was spontaneous, exuberant, undirected. In other countries, while not discarding the hymns and worship forms of the West, conscious efforts were made by churches to develop liturgies, hymnody and family worship in music and forms indigenous to the congregations.
- (264) The Commission on and Department of Studies faced by this phenomenon circularized the churches and conducted a study to assess the situation. This report prepared by Rev. Heiner Hoffmann not only on the basis of questionnaires but also through personal visits to the churches was circulated under the title, LIVING WORSHIP - an Attempt to Probe the Situation.
- (265) In this context, the Commission on Studies took two decisions:
1. to continue and encourage Pericope reform, and 2. to deal with the question of worship and spiritual life not in isolation but as a dimension of all the life and work of the churches, furthering worship not just through a particular study but through all the units of the LWF Department of Studies.
1. Pericope Reform
- (266) With regard to this question two international consultations were held in Geneva, the one in 1972 including participants from the FRG, the GDR, Scandinavia and the USA; and the one in 1974, in addition to the representatives from the above-mentioned member churches included also participation from Lutheran churches in Argentina, India, Indonesia, Poland and France, plus representatives from the Anglican and Roman Catholic communities.
- (267) The aim of these consultations was to harmonize, if possible, the lectionary traditions of the different member churches, taking into account trends visible in other large Christian communities. Participants of these consultations developed a basic pericope order for worship using New Testament and Epistle readings. The harmonization of the Old Testament lectionary was not dealt with. Examination of calendar problems (i.e. the structure of the church year) was also part of the agenda. The results of both consultations have been sent to the member churches for testing and approval.
2. Worship as Furthered through the Work of the Department of Studies.
- (268) a. Church Structure Studies: National study groups dealing with questions of church structures also gave attention to questions of worship. This was particularly so in the Parish Life Renewal/Church Structure program. Two regional consultations were held in Bad Boll, FRG, one in 1972 and one in 1974. The papers and findings concerning worship are available in the reports: Cooperation on the Church District Level, and Der Heilige Geist und die Erneuerung der Kirche. Other national study groups, for example, in Hungary and in Denmark - "Action for Responsibility"

also took up the question of worship. In the International Consultation on Parish Renewal held in Liselund, Denmark, 1975 under the sponsorship of the Department of Studies further attention was given to issues related to worship. See the publication, Parish Renewal.

- (269) b. Worship in Connection with Women in the Church.
Much attention has been given to the furtherance of worship, worship forms, and hymnody in the leadership development seminars and local and regional training programs in Asia, Africa and Latin America.
- (270) It was also the intention of the Commission and Department of Studies to give emphasis to worship in 1976 looking forward to the Vith LWF Assembly in 1977. The Commission concurred with the recommendation of the Advisory Committee for Women in the Church that a consultation on "Women and Worship" would be beneficial both to women and to the furtherance of worship at the church and congregational levels. This consultation had to be postponed to April 1977 in the USA.
- (271) In summary, the Worship and Women's Desk in the Department of Studies is committed to furthering renewed interest in the liturgical movement. It holds worship to be one of the most essential elements in the life of the church. Since women have always formed a major part of the church attendance but have very seldom been creatively involved in the formation of worship services, it seems important that women be trained in:
- 1) liturgical theology
 - 2) prayer
 - 3) understanding the structure of worship
 - 4) proclaiming the Gospel
 - 5) teaching the Bible
 - 6) using liturgical language which includes all parts of the Christian community
 - 7) creatively contributing to the development of liturgy.
- (272) From some parts of the world it was reported that one can observe an interesting phenomenon among women theologians. Due to their new experiences in the ordained ministry, they are reexamining their understanding of ministry, especially as it relates to their roles in worship. They are reflecting on their genuine contribution to the understanding of ministry on the basis of their experience as women.
- (273) c. Hymn Competition
In order to encourage everyone in the LWF member churches to participate creatively in the preparation of the coming Assembly of the LWF, a hymn competition was designed in cooperation with the LWF Office on Communication. The goal of this competition was to encourage people to compose new hymns or find already existing appropriate ones to the theme: In Christ - a New Community. These hymns will be used in worship life of the 1977 Assembly in Dar es Salaam. The 20 best hymns will be recorded on a cassette and sold at the Assembly. (For further information see leaflet announcing this competition in English, French and German.)

- (274) d. Worship and Christian Education
 In the Christian Education Curriculum Development Programs of churches in Asia, Africa and Latin America, special attention has been given to worship, prayer and song. For example, in Southeast Asia a Music Curriculum is being developed. In Teluga speaking area of India an entire Christian education program is being developed around worship life in the family and congregation. In all programs new hymns and songs are being collected or written and introduced to the churches through the teaching curricula.
- (275) There is much to be done. The Church is a worshipping community. The time may now be ripe for even more attention in the LWF to worship questions following the Vth Assembly.

IV. 2. CHURCH STRUCTURES

- (276) After the General Assembly of the Lutheran World Federation in Evian 1970, the Commission and Department of Studies assumed the responsibilities of the former Commission and Department of Stewardship and Evangelism. Part of the work of that unit had been a study on "Sources of Renewal", which was complementary to the World Council of Churches' study on "The Missionary Structure of the Congregation". Whilst the WCC study was mainly based on renewal groups and methods outside or marginal to the traditional congregation, the LWF study was concentrated on possibilities for the renewal of the existing congregational structures. In 1970 these two studies were relatively unconnected and even regarded as mutually exclusive. The problem for the future was therefore to determine whether and how the two lines of renewal could be interrelated. Could the traditional congregation or church any longer afford to marginalize or exclude renewal groups which are looking for new ways of worship and socio-political engagement? Could such groups afford to withdraw from helping the renewal of existing church structures which had carried the burden of the churches over the centuries?
- (277) The Fifth Assembly of the LWF transmitted through the Executive Committee to the Commission on Studies the following recommendation of the Commission on Stewardship and Evangelism:
- (278) 1. That the Commission's study project on "Structures of the Congregation in Mission" be followed up
- (279) a) through continued studies (to be assigned by the Commission on Studies to appropriate bodies) on a number of issues which have emerged from the study project;
- (280) b) through a process of studies and experimentation in which the member churches engage themselves in order to be able to use more effectively their possibilities and resources in Christ's mission to their nation and beyond. In this process the LWF should provide materials and consultative services.
- (281) In 1971 the Department of Studies urged all member churches interested in this problem to continue their work so that their interests, problems or newly tested models could be shared with others. Several member churches were interested in joining this study process, but under

different foci. Those mainly interested in questions of stewardship and self-reliance were encouraged to join the Church Economy and Stewardship Program, those who wished to focus on questions of the identity of the church to join the ecclesiological study on "The Identity of the Church and Its Service to the Whole Human Being". A few European churches, however, focused their attention on local church structures. The churches joining this study were Denmark, the GDR, Hungary and four Landeskirchen of the FRG.

- (282) The church in DENMARK worked on these questions through its institution: Kirkefondet, and especially through the program : Action for Responsibility.
- (283) The Lutheran Church in HUNGARY formed a special study group for this purpose, which met 3-4 times a year in order to work on questions of local church structures.
- (284) In the FRG two regional seminars were organized by the Evangelisch-Lutherische Landeskirche Württemberg in cooperation with the LWF/DS, both of them in Bad Boll, 1972 and 1974. The Theme of the first one was: Cooperation at the Church District Level. The documentation of this consultation is available in both German and English. The second regional meeting was held under the motto: The Holy Spirit and the Renewal of the Church. This documentation is only available in German: Der Heilige Geist und die Erneuerung der Kirche.
- (285) In 1973 a small meeting of the participating churches took place in Geneva. The purpose of this meeting was to define ways through which an exchange of insights and experiences between the different churches could take place. This preparatory group recommended that the LWF/DS call a European consultation as which an exchange of experiences and insights could take place and at which participating churches could receive help and counsel from each other.
- (286) The aim of the consultation as defined by the international preparatory group was as follows:
 - 1. Definition of the theological foundation of church renewal
 - 2. Identification of mutual problems
 - 3. Further recognition of the problems through mutual information and through a critical analysis of the causing factors
 - 4. Obtaining of inspiration and counsel through exchange of models and by using the client method
 - 5. Developing strategies for church renewal
 - 6. Working out concrete recommendations to the churches regarding church renewal
- (287) Every participating church was asked to prepare a short introduction about its situation, structures and mission, as well as present an example of structural change in a local situation. These reports and examples are compiled along with the major lectures and group reports of the consultation in the publication: Parish Renewal available also in German: Gemeindeerneuerung.
- (288) In the final evaluation session, the participants of the seminar expressed the fact that the structures of the church could not be dealt with

without reflecting upon the mission of the church and vice versa. They all agreed that structures could not be dealt with simply under the rubric of "organization" but that they were an integral part of proclamation. Therefore, any planning for structural change could only take place in the context of sufficient theological deliberations, and at the same time any real concern for proclamation has to include concern for structures since the word of God is always spoken into a concrete historical situation and the Gospel comes to us incarnated, i.e. never without a structure. Therefore, the interaction of proclamation and structure means that while the proclamation determines the structure, the structure also influences the proclamation.

- (289) The consultation centered on the question of responsible participation of all of the people of God, giving special emphasis to activation of the laity.
- (290) The question of women and youth in the congregations received much attention. Questions of theological education, new models of congregational life and training for parish renewal were also discussed.
- (291) Team Ministries in Ujamaa Villages: The aim of this project, initiated by the Evangelical Lutheran Church in Tanzania/Central Synod, is to support an experiment in rendering services to the person as a whole, both spiritually and physically, and in so doing create a model for the interrelation of mission and development. This pilot project centers around a team consisting of a pastor, medical worker, agricultural expert, water engineer and community development agent, resident in an Ujamaa village for about 3 months, offering assistance to the villagers in their daily life. The drilling of a well, planting trees, cotton, peanuts, vegetables etc. are part of the work of the team. In addition, they give lectures and practical demonstrations to the villagers on hygiene, nutrition, family education, public health, agricultural methods, preparation of bricks, etc.
- (292) At present the team has been in existence for three years, serving 12 Ujamaa villages. A thorough evaluation of this pilot project is planned for the spring of 1977. This project has the backing of all three LWF Department. Most of the financial assistance is provided through the LWF/Community Development Service.
- (293) Church Law: An element of church structures is the constitutional law under which structures operate. In cooperation with the former Commission on Theology, a consultation on church law was held in Järvenpää, Finland, in the spring of 1970, at which meeting a continuation committee was elected (Chairperson: Dr. A. von Campenhausen, FRG). Since that time, regional committees have worked in the Federal Republic of Germany and in Scandinavia. In 1974, a research project was started under the guidance of Dr. Link in Vienna and is being carried out by a lawyer, Mr. Igney, to study the constitutions of Lutheran Churches in order to review the standard book on the LWF by Grundmann. The purpose of the study is to stimulate new thinking concerning the church's legal forms and stipulations so as to better serve changing society, and to prepare Lutheran churches for dialogue with other churches in this field. At the initiative of the West German National Committee, an international conference is prepared for the spring of 1977. Its purpose is to evaluate the findings of the regional work and the research project as a whole and to develop plans for further work after 1977.

- (294) Concerning the future, work in the past years has shown that the integrated approach, recommended by the Commission on Studies was a constructive one. As the question of church renewal is interrelated with the entire life of the churches, the Commission on Studies felt that this should be continued through various programs and activities rather than through a special study program. The European consultation on parish renewal in Liselund, Denmark, September 1975 therefore was a wind-up for the LWF/DS project for questions of parish renewal in the European area.
- (295) The project: "Team Ministries in Ujamaa Villages" in Tanzania is, however, being continued. It is hoped that the evaluation of the project planned for 1977 will contribute worthwhile input toward dealing with questions related to parish renewal/church structures.

IV.3. WOMEN IN THE CHURCH

- (296) As early as in 1952 at the General Assembly of the LWF, delegates spoke for greater participation of women in the life and work of the church on all levels and in all areas. Since then many statements have been made on the local, national and international level for the furtherance and development of partnership between women and men.
- (297) The initiatives, activities and statements from the observance of the International Women's Year pointed again to the necessity for this partnership. Yet the importance of the question of women has not been recognized by many within our churches. It is true, that in some instances committees and commissions have been established to study aspects of women's participation in the life and work of the church as well as the obstacles which hinder the development of a true partnership between women and men. It is also true that in some instances efforts have been made to include the service of women in areas not heretofore considered.
- (298) The emergence of such committees and efforts towards a more inclusive attitude and relationship are in themselves a step in the right direction, but these developments by no means guarantee that the recognition of the problem is other than a marginal one. Indeed, in most member churches the question of women appears on the periphery of the churches' concerns. Like many governmental and non-governmental organizations, the church seems to see the question of women within the context of human rights. This means that efforts to change church orders and practices prohibiting the participation of women and the various activities and the occasional efforts to include women in decision-making processes and structures are undertaken mainly in response to human rights questions.

- (299) However, theological research and research undertaken in the social sciences during the past few years shows that the question of women is much more fundamental. The challenge of a technological world, the threat of the destruction of our planet by nuclear power, and the threat of overpopulation and destruction of societies through the exploitation of human and material resources prompt us to ask again questions with regard to the nature and destiny of humankind. It is the struggle with these questions which reveals that the survival of humankind and the development of a more just and peaceful society require the readjustment of relationships between women and men, including recognition of the theological, sociological, economic and political implications. This requires high priority and major involvement. What this means in general, and for the life and work of the LWF and its member churches in particular, is pertinent to the proclamation of salvation and to service to humankind.
- (300) 1. Proclamation of salvation: The salvation and liberation of humankind was and is one of the major concerns of Christian theology. The church's proclamation of Christ and of the promised kingdom of God gives testimony to this concern. This concern is indeed rooted in Christ himself. Both His life and death and His teaching and activities toward a new community give evidence to this.
- (301) The incarnation of Christ and His teaching that we are to recognize Him in the smallest of the brothers and sisters clearly indicate God's concern for each historic human situation. Therefore the challenges and threats which our societies are now facing cannot remain irrelevant to our Christian theology. The message of the liberation and salvation of Christ has to be spoken in each new historic situation.
- (302) It was in the new community of Christ where His message of salvation and liberation was understood, and out of which the message was communicated to humankind. Therefore, also the church needs to understand that effective proclamation of the message is only possible on the basis of the new community in Christ, a community which transcends the barriers between poor and rich, male and female, young and old, people of different races and nations. The struggle of women to be recognized by the church and to be totally integrated into the Christian community has to be taken seriously not only as a human rights issue, but also as a struggle for creating a basis for effective proclamation.
- (303) It is only from within this new community of Christ that a saving and liberating theology can emerge. For only a theology which reflects the revelation of God through the life experience of women and men, young and old, and which, therefore, has a more holistic understanding of human nature, can serve as an effective tool for the salvation and liberation of humankind. In other words, the question of women is not only an issue of human rights, but also a fundamental issue of theology, ecclesiology, proclamation, liberation and salvation.
- (304) 2. Service to humankind: From its beginning the church has been concerned with the welfare of human beings. Sharing of wealth, caring for the old, the widowed and the lonely was encouraged by the early Christian community. Throughout the centuries the church was in many different ways engaged in helping those who were sick, dispossessed or otherwise in need. Caring and saving was and is part of the mission of the church.

- (305) As different people have different needs, different historic situations pose different demands to which the caring and saving activity of the church has to respond. Today it is generally recognized that charity or the so-called "ambulance services" are not sufficient if the church really wants to make an impact. Since our societies are facing several serious threats and challenges, social services are meaningless unless they are accompanied by the changing of basic structures.
- (306) Experts dealing with economic development have begun to realize that the eradication of starvation and poverty is not possible without the integration of women into the total development effort, including the change of value systems. Recent peace research also shows that a just and peaceful society cannot be anticipated unless the values programmed into women and programmed out of men are brought into the decision-making processes. This, however, is not possible without the readjustment of present relationships between women and men, for it is only now that we begin to recognize the influence of our patriarchal family structures upon the development of value systems which form our societies economically, socially and politically.
- (307) The prophetic and saving role of the church in this time of human history requires that the church do everything in its power to help women and men find ways to return to the partnership for which they were created and which is essential for a responsible dominion over the earth. This cannot be achieved so long as the question of women remains on the periphery of the agenda of our churches. Increased programmes for women and men, radical changes in the church structures and inclusive proclamation need to take place if the church is to proclaim a new community for the furtherance of a just and peaceful society.
- (308) It is evident that a "Women's Desk" in the LWF is not sufficient if the church is to meet this basic need of society. Concentrated efforts on the part of the entire LWF and its member churches are necessary. The "Women's Desk" can only be one arm of the LWF, giving consultative services to member churches in general and to women in particular toward creating the desired partnership between women and men.
- (309) Although the LWF Department of Studies was established the middle of July 1970, a staff person, Rev. Eva Zabolai-Csekme, assumed responsibility for Women in the Church only in January 1972. The beginning was slow and difficult. Contacts had to be made, needs ascertained, the wishes of churches respected. However, ever increasing requests from churches and women in the churches soon began to be received, until in 1974 an assistant, Ms. Eva von Hertzberg had to be appointed. The undertakings concerning Women in the Church can be summarized under the following five headings.
- (310) 1. Leadership Development: In accordance with its assignment the Women's Desk gave high priority to leadership development among women. Ten leadership development seminars were held within the past three years in different parts of the world. (These were, chronologically: Madagascar, Ethiopia, India, Nigeria, Indonesia/Malaysia, Philippines, Yugoslavia, Papua New Guinea, Brazil and Tanzania.)

- (311) At each of these seminars participants were given the opportunity to discuss needs of women in their church as well as plan programmes for the future. The subjects dealt with in seminars were always selected by the women of the member churches involved on the basis of their felt needs. They included Bible study methods, organizational techniques, themes like "Prayer", "Social Justice", "World Peace", "Women and Labour Laws", "Women and Marriage Laws", "Community Development", and subjects such as family education, nutrition, hygiene and many more. In conducting each seminar care was given to involve other local or international agencies dealing with the welfare of women. When looking for resource persons, priority was given to local persons or those residing in the same continent.
- (312) Besides leadership development seminars, one Regional Workshop was conducted in Hong Kong, which included women from Hong Kong, Japan, the Philippines and Taiwan. In this workshop suggestions for future programmes were developed.
- (313) 2. Research: In order to contribute towards an understanding of the factors which hinder the development of full partnership between women and men, the LWF/DS participated in a study project titled: "Women as Innovative Groups". This research project is carried out through the German National Committee of the LWF in cooperation with the LWF/DS. The actual research is done by theological faculties, research institutes and individual experts and is coordinated by Dr. Gerta Scharffenorth and OKR Gudrun Diestel. The studies are focused around the following six subheadings:
1. Survey of available literature and reports
 2. Theological studies on the cooperation of women in the church
 3. Studies on church practice
 4. Studies on educational theory and teaching methodology concerning the women's role in church and society
 5. Studies on the position of women in the working world
 6. New forms of partnership
- A detailed list is available from the Department of Studies.
- (314) 3. Information Sharing: In order to further communication between women in the member churches the Women's Desk of the LWF has issued a newsletter "WOMEN", which beginning in October 1974 is prepared and sent out three times a year. As a contribution to the International Women's Year, the first issue of the Lutheran World / Lutherische Rundschau in 1975 was mainly devoted to the concerns of women, the articles being written by women themselves.
- (315) 4. Advisory Committee: Because of the magnitude of the challenge and the variety of requests the Commission on Studies appointed an Advisory Committee to advise staff and Commission. This Advisory Committee consisting of five women from five continents met for the first time in January 1975. It provides a guidance for the development of programmes and an overview of needs and problems from the perspective of women in the churches in five continents.

- (316) 5. International Consultation/Colombo, Sri Lanka, December 5-12, 1976:
Remembering the significance of the Pre-Assembly Consultation in Bastad 1969, and recognizing that the evaluation of tasks undertaken as well as the outlining of plans for the future has to come from women in the member churches, the Commission authorized the Department of Studies' staff to organize an International Consultation for Lutheran Women in Colombo, Sri Lanka, December 5 - 12, 1976.
- (317) The purpose of this consultation was to create a forum for women of the member churches to discuss the needs of women in their churches and societies, to deal with those topics which emerged from the leadership development seminars as having most urgency and to enable them to plan the future of the LWF Women's Desk as well as activities of women's organizations on the local, national and regional levels. The consultation was attended by 75 participants from 37 countries. The participants included delegates from 41 member churches, ecumenical guests and representatives of governmental and non-governmental organizations.
- (318) In order to prepare themselves for the consultation, the delegates of the member churches wrote reports concerning the situation of women in their churches and societies and about their problems in the present and their hopes for the future. This documentation will be made available to the member churches by the Women's Desk.
- (319) The major topics of the consultation were:
- a. Women and Human Development, which included a lecture under the same title, a lecture on 'self-reliance' and a case study on 'bottle babies';
 - b. Women and Proclamation including a lecture on the topic and a panel of ecumenical guests.
- (320) After systematic reflection in working groups and in plenary, the consultation made a number of recommendations. In these recommendations the consultation expressed its appreciation to the LWF Department of Studies and the staff which worked with and among women. It further called on the Commission on Studies to establish a Women's Desk with at least two full-time women executive staff members and to provide for an increased budget for future work.
- (321) The consultation addressed itself to the LWF Executive Committee in recommending the establishment of a Policy and Reference Sub-Committee of the Assembly for dealing with the involvement of women in the life and work of their churches and in urging the Assembly to institute special policy measures, which would provide for adequate involvement of women and women's organizations in all policy-making and in all programmes.
- (322) In turning to the LWF Commission on World Service the consultation called for an evaluation of development projects on the basis of outlined criteria taking the concerns of women into consideration. In the recommendations to women's organizations the consultation stressed the fact that in response to the call of the Gospel there is a need for increased outreach, especially to those rural women and slum dwellers who constitute the poorest of the poor of our societies. It was also emphasized that this outreach could only be carried out meaningfully if it is done in cooperation with other denominational, governmental and non-governmental organizations. In order to encourage

such cooperation the consultation called for an international ecumenical liaison group of church women's organizations.

- (323) In the closing session the consultation addressed a letter to the member churches in which they were urged among other points to do everything in their power to make the partnership of women and men a reality. Those churches which do not ordain women are called on to do so as a necessary step toward accomplishing this desired partnership.
- (324) Throughout the consultation it was obvious that the different backgrounds of the participants had to be taken into consideration, yet the similarities in experiencing lack of partnership, exclusion and immobility were striking. Especially women from developing countries pointed to the fact that the struggle for women's dignity and for their participation in the decision-making processes of church and society is a concern which unites women throughout the world.
- (325) IN RETROSPECT: it is generally acknowledged that the establishment of the Women's Desk was a major step towards the integration of women into the life and work of the LWF. Appreciation for the work done is coming from women all over the world and it is evident that the work has to continue and be increased.
- (326) Judged on the basis of its task as expressed by the Bastad consultation in 1969, it can be said that the Women's Desk has carried out its assignment along the outline given. Leadership development, theological and sociological research and the development of a communication network between Lutheran women have received much attention. The area of work which continues to need further work is the training of women in the preparation of educational materials for their local needs.
- (327) The work of the Women's Desk has also suffered from a number of problems.
- (328) 1. Within the LWF some of these problems were:
- (329) a. Staff of the Women's Desk had two other areas of responsibility, which meant that staff was overburdened and none of the areas could receive adequate attention.
- (330) b. The post of the research assistant was filled by a woman only in September 1974.
- (331) c. Due to constant financial problems some of the requests from member churches could not be supported.
- (332) 2. Within the member churches some of the problems were:
- (333) a. With regard to work with and among women, corresponding structures existed only in some of the member churches. In some churches women were (and are) not organized on the national level, which

makes LWF work among them very difficult. LWF requirements prescribed that LWF correspond with those whom the member churches designate. In the case of women, member churches often failed to assign a contact person with interest in the work with and among women, who could serve as the contact person with the LWF. In such cases communication was extremely slow and the LWF could not respond adequately to the needs of women.

- (334) b. Although women in most cases form the majority of the active membership of the churches and although they do much of the work on the congregational level, only very few churches have a full-time, paid staff person dealing with work with and among women. Most of the work done among women is on a voluntary basis, which, in most cases also means that the leaders of women receive no preparation for their task. This lack of educational input is highly recognizable and makes work on the local and international level difficult. It also means that as a result of "traditional women's work" on the one hand and failure of churches to draw educated women into the decision-making process on the other hand, educated women often withdraw from active participation in the life and work of the churches.
- (335) c. Another obstacle in the way of the integration of women in all services of the church is the often visible feeling of incapability among women, which is due to social conditioning and the too often selective proclamation within the churches, according to which negative statements of the Old and New Testament about women are overemphasized while positive ones are underemphasized. Reports of women from the member churches indicate that 1. Cor. 14 is still determining their role in the congregations rather than Gal. 3:28.
- (336) d. Although women are serving the church in many different ways, their services are not recognized for what they are. When a man tells his neighbor about the good news of Jesus Christ, when he visits the sick, the imprisoned, the lonely, when he raises funds for the church, it is called "ministry, service and mission". When women do the same it is called "women's work".
- (337) e. Women often are not given adequate opportunities to develop themselves for leadership within the churches and they have very few opportunities for international exchange. Even when LWF has offered to pay all expenses for a woman to attend a consultation, some heads of churches have not undertaken to select a person for the same.
- (338) These problems we see as challenges, as evidence that there is much yet to be done. We believe that there is a tremendous potential among women for the furtherance of the proclamation of the Gospel and a witness to "in Christ - a New Community!" We strive and look forward to that time when through new attitudes and relationships between men and women this potential can be released and used.

IV. 4. EDUCATION AND TRAINING

GENERAL INTRODUCTION

- (339) In the life and work of the churches faced by old and new challenges education is given high priority - by the Evian Assembly, by the member churches, and by the committees and commissions of the LWF. As a function concerned with growth in understandings, attitudes, and behaviours so that persons (individually and corporately) may be "equipped to meet in an appropriate way the challenges of our time" (CS Agenda 1970, p.39), education relates to the whole of life and to all the ministries or activities of the churches. In the same sense, it relates to all the work of the LWF Department of Studies. Every secretariat or project area is therefore concerned with and engaged in education - for example, Women in the Church - Leadership Training; Communications - Research Training Workshops; Project Area III - Peace Education, Development Education; Project Area IV - Encounter with Religions, Ideologies, and Missions.
- (340) The decision, therefore, of the Commission and Department of Studies (and Consultative Services) to establish a special unit with three secretariats (Theological Education and Scholarship Strategy, International Scholarship and Personnel Exchange, and Christian Education) in Project Area I under the general title "Education and Training" is to be seen not as a departmentalisation of education but as a means
- (341) 1. to relate directly to the education and leadership concerns of the member churches;
- (342) 2. to provide consultative services to member churches and LWF staff;
- (343) 3. to interrelate theological education, leadership training (scholarship and exchange) and Christian education as closely as possible, particularly on the levels of research, strategy, and training.
- (344) Although theological education, Christian education and international scholarship and personnel exchange are now interrelated structurally in the LWF, functionally there still remains a problem. Within a majority of the LWF member churches these three concerns are often dealt with in isolation - that is, by institutions or committees specially constituted to handle one or the other but not as a whole in the context of the wholeness of the church. This continues to hinder effective planning and development in each of these fields and often results in either duplication or inadequate or counter productive efforts. For example, theological education is now challenged by new forms of ministry - that is, to think beyond the mere training of ordained pastors to the equipping of laity for the ministry. In Christian education there is a growing realisation that as a ministry of the church there is a responsibility for nurture from birth to death. Consequently, special emphasis is being given to adult education - family education, continuing education, evangelism and social action, Bible study, encounter groups, teacher and leadership training, etc. In all of this trained leadership (pastors,

teachers, lay persons) is essential. The need for long-range inter-related planning is self-evident.

- (345) A beginning has already been made in some areas such as South Africa, where the LWF/DS consultative services provided a link between Christian education and theological education. It is hoped that this kind of inter-relatedness can take place at all levels of church and LWF life and witness.
- (346) The submissions which follow under the rubric IV. 4. A, B, and C are to be seen as a whole with staff interrelating in various ways in the various programmes. For example:
- (347) 1. The Secretary for Theological Education is also responsible for scholarship strategy and is often involved in Christian education studies where theological presuppositions are concerned.
- (348) 2. The Secretary for International Scholarship and Personnel Exchange provides advice and assistance to the Christian education unit in the furtherance of leadership and vocational training.
- (349) 3. The Secretariat for Christian Education correlates with theological education both in studies relating to theological presuppositions which undergird present educational practices and in consultative services to curriculum development programmes of theological institutions.

General Introduction

- (350) The Fifth Assembly, held in 1970 in Evian, emphasized that theological education should be seen in the total context of education, research and training.
- (351) The Evian Assembly engaged in discussion of the crisis in the educational system in general and theological education in particular, especially its relevance to present challenges. It was emphasized that traditional seminary-trained students had no overall perspective of their pastoral ministry in the Church and were not exposed to the challenges of society. It was also pointed out that the Church's ministry has for too long been pastor-centred, and the laity has had no place in this ministry. The churches in Africa, Asia and Latin America have stressed the participation of the laity in a diversified ministry as central to ecclesiology.
- (352) The goal and scope for our work was formulated thus: "The programme must be directed to the churches and theological training centres, especially in Asia, Africa, Latin America and the minority churches... theological education should not be seen in the narrow sense of training for the pastoral ministry, but should be seen in the total context of education for ministry in diversity...Methodology: building up of an information bank on which to draw; visitations, consultations, critical evaluations of on-going programmes and experiments, strategy planning in each region/country, developing together with the regional churches pilot projects in continuing education, in-service training for ministry and applied theology." (Agenda 1970, Exhibit A, pp.41-42).
- (353) The Theological Education Office functioned in close cooperation with the Scholarship Office and the Office for Christian Education within the Department of Studies, with the Area Secretaries for Asia, Africa, Europe and Latin America of the Department of Church Cooperation; and in consultation with the World Council of Churches' Office of Education, the TEF in London and other international church organizations (AACC, ACC, CEC, etc.).
- (354) The Secretaries in charge of this office during the period 1970-1977 were: the Rev. Paul Hoffman (USA) 1970-1971; Dr. Gyula Nagy (Hungary) 1972-1974; Dr. Adelbert Sitompul (Indonesia) since 1975.
- (355) The activities, tasks and projects undertaken by this office are:
- (356) 1. Consultative services
- a) through sharing of information and visits and
- b) local, regional, national and international consultations
- (357) 2. Study research projects and new models of learning
- (358) 3. Asia Programme for Advanced Studies

- (359) 4. Compilation of information-materials
- (360) 5. Scholarship Strategy

1. CONSULTATIVE SERVICES

- (361) A. Consultative Services through Sharing of Information and Visits:
- (362) Consultative services have focussed on theology in the context of the educational, socio-political and cultural issues challenging theological education. They have met evident needs of the national and regional churches and theological training centres. The services have been carried out through the provision of information and by the exchange of personnel or visits.
- (363) Countries visited for consultative purposes in the last 6 years are as follows: 4 countries in Africa (Ghana; Tanzania, twice; Ethiopia, twice; Kenya); 5 countries in Asia (Lebanon; Papua-New Guinea; India, twice; Singapore, twice; Japan, twice; Indonesia, twice; Hongkong); 4 countries in Latin America (Argentina; Brazil; Chile; Columbia); 5 countries in Europe (GDR; FRG, twice; Switzerland/Basel; Holland; England; Poland; Hungary); USA; Australia.
- (364) B. Local, National, Regional, and International Consultations:
- (365) Consultative services were also given through encouraging and sometimes subsidizing local, national, regional and international consultations. Such consultations were held between 1970 and 1976 by member churches in Africa (South Africa, Ethiopia, Ghana), Asia (India, Indonesia, Japan), Latin America (Brazil, Columbia), Europe (Poland), and North America (USA).
- (366) The consultations were held for various reasons and dealt with various issues. In some areas decreasing needs for theologically trained pastors and increasing demands for leadership related to new forms of ministry within the churches have led to a strong feeling that it is necessary to rethink theological education in relationship to the requirements of the churches for ministry in diversity, as in Latin America. In other areas local as well as national or regional consultations gave special attention to rethinking theological education in the context of new forms of ministry in the context of a need for indigeneity in Africa, Asia, and Latin America on the one hand, and on the other hand the need to deal with the problem of enculturation in its concept of "contextualization" of ministry and the Church.
- (367) There is a real danger for a church that becomes very deeply immersed in encultured Christianity in that it gradually loses its ability to be self-critical and prophetic in society. Therefore, the challenge to the Church, especially in Africa, Asia and Latin America, is to ensure that Christian theology is both indigenous and universal. Some of the regional consultations made concrete proposals for the indigenization of the seminary, administration, personnel, training and worship.

- (368) In Europe renewal and reform of theological training and continuing education for pastors was found to be the urgent need in view of contemporary demands.
- (369) All these conferences helped to explore new trends in theological training for church leaders - men and women, youth and laity - exchanging experiences, testing and developing praxis-related, pluralistic systems of teaching such as the extension method of theological education in combination with more traditional approaches, as well as suggesting cooperation among theological institutions (or clusters of theological schools.)
- (370) The findings of the local, national and regional consultations were dealt with at an LWF/DS sponsored International Consultation held in Bossey (1975). The consultation was designed to analyse and evaluate present developments in theological education, consider the findings of the local, national and regional consultations and make recommendations for the future. During this consultation, new models were discussed and valuable proposals were made for implementation at the local, national and regional levels. Two major questions were dealt with through examination of case studies and group discussions: 1. the essential demands on theological education in a world where human survival is increasingly endangered and where, as a result of the spiral of violence and counterviolence, clear spiritual values, capable of being put into daily practice, are urgently needed; 2. the search for a new type of learning-teaching community in the context of a particular situation or society as a whole.
- (371) Some of the other major issues discussed were:
- (372) 1. The understanding and function of theological education for the whole people of God.
- (373) 2. Financially viable and independent theological education.
- (374) 3. Renewal of the traditional types of theological education.
- (375) 4. Introduction of non-traditional types of theological education.
- (376) 5. New methods of theological education.
- (377) The findings of this consultation are available under the title "Theological Education Within the Whole People of God" and will also be made available later in an edition prepared for use by church leaders and congregations.
- (378) 2. STUDY RESEARCH PROJECTS AND NEW MODELS OF LEARNING
- Study and research have been undertaken in three major areas:
- A. The Economic Viability of Theological Education
- (379) The question is raised whether theological education in Africa, Asia and Latin America will always be dependent on state or foreign funds. In some situations theological education is dangerously dependent on foreign funds or on historically developed patterns of state support. It cannot be taken for granted that foreign resources will continue to be available to the same extent as in the past, much less that there will be an increase in contributions. For the individual theological

institution this major and often direct dependence on foreign resources can mean a serious limitation of the school's freedom to undertake responsible action and planning. An analysis of the financial aspects of theological education has not solved this issue, but it does throw significant light on it and provide material which should assist the Church in finding ways forward.

- (380) To this end the Commission on Studies approved support of the TEF programme for an "economic study of theological education in Africa, Asia and Latin America." Dr. Herbert M. Zorn (Lutheran Church - Missouri Synod) served as Coordinator and Special Consultant for the survey. This study extended over 2 1/2 years, from 1972 to 1974. Lutheran churches and theological institutions cooperated in this study and the LWF provided a limited subsidy. The study showed that on an average theological education institutions are still dependent on the West for over 70% of their income. However, it also indicated the possibilities for "viability in context" in 33 theological education institutions in Africa; Asia, Latin America, the South Pacific and the Caribbean areas, through: 1. local church contributions; 2. pooling of student earnings; 3. endowments involving labour and participation of faculty and students; 4. combined sources of revenue; 5. subsidies from church-related universities and colleges; 6. foreign subsidies; 7. capital projects; 8. alternative patterns; 9. training of faculty.

B. Interdisciplinary Seminar on Urban and Industrial Concerns

- (381) Much of the work of the churches of Africa and Asia is concentrated in rural areas. Since the Second World War these churches have faced new challenges posed by industrialization and urbanization. The task is not only to follow rural church people as they move into the cities, but to develop a relevant service to people faced by urban and industrial problems. To this end a pilot project was authorized in 1971 by the Commission on Studies as a response to requests from member churches. It was found, however, that the issues involved could not be dealt with denominationally. The project, therefore, was made ecumenical by including and later transferring major responsibility to the Association of Members of the Episcopal Conferences of East Africa and the All Africa Conference of Churches working closely with the University of Nairobi and the Association of Eastern Africa Theological Colleges. It involved teachers, consultants and students from various denominations and church organizations such as AACC, the Association of Members of the Episcopal Conferences of East Africa, the National Christian Council of Kenya, a number of Lutheran churches in East Africa, as well as TEF and WCC. The Rev. Paul Hoffman, Dr. Gyula Nagy and Dr. L. Swantz served as LWF consultants.
- (382) After a three year preparatory period, a ten month seminar started in February 1974 and continued until the end of November 1974. It was conducted partly in Nairobi/Kenya and partly in Dar es Salaam. Leadership included experts, lecturers and professors from various disciplinary backgrounds. Problems of urban and industrial life were considered both theoretically and by a process of learning through practice or

field study in city centres and in rural areas for 4 weeks. Out of the 58 applicants from all over Africa, 27 men and 3 women were selected to participate in the seminar, among them 5 Lutheran candidates, including one from India. After passing the examination, the 22 participants received a diploma.

- (383) The experience gained from this seminar was meaningful particularly in its indication of the complexity of the urban industrial problem in the African context. However, on the basis of this experience, it is now felt that for future training, on-the-spot job training or apprenticeship would be more useful in the African situation.

C. Confessing Christ in the Cultural Context

(Christian Identity and Cultural Identification)

- (384) This study under the direction of the Secretary for Theological Education, assisted by the staff of Project Area IV and Project Area I of the Department of Studies, was begun in 1976 by collecting information and bibliographic materials from various countries/continents and by contacting member churches and theological institutions. It is hoped that the study will be completed by 1977-78.
- (385) Incentive for the project grew out of the strong conviction, shared by church and theological faculty leaders and by those engaged in mission, that an understanding of the relationship between church and culture is critical for the mission and the life of the church. The Theological Education Fund has already led the way by encouraging "contextualised" theological education, including indigenous forms of worship and Christian art. In terms of mission, the churches' engagement and effectiveness suffers perhaps as much from being too deeply embedded in its culture as from being too foreign. It must be asked whether indigenization and enculturation are two different processes, one necessary, the other dangerous.
- (386) The general purpose of the study is to help the churches toward a true self-understanding and a more genuine confession of Christ. It also aims at helping them become more mature and more firmly rooted in their culture, dealing with indigenization and self-reliance in a critical, constructive, redemptive way. The specific purposes are: 1. to provide a forum for the faculties of theological institutions of member churches representing different theological traditions and cultures, so that they may engage in a critical, analytical cross-cultural study of confessing Christ in cultural context (issues related to enculturation, indigenization, modernization, etc.); 2. to collect and prepare relevant documents for use by member churches and their theological institutions; and 3. to provide consultative services to member churches challenged by the issues covered by this project.
- (387) The study includes research papers from outstanding experts in the field and the study of 6 theological institutions (FRG, South Africa, Japan, Indonesia, USA, Scandinavia, Eastern Europe) linked in pairs cross-culturally so as to engage in reciprocal sharing of information, dialogue and critical evaluation.

- (388) An international ecumenical consultation is envisaged as a possible means for summing up the results of this study, but this is not yet fixed. If a better way can be found it will be used.

3. ASIA PROGRAMME FOR ADVANCED STUDIES (APAS)

- (389) In 1971 at the Tokyo meeting of the Commission on Church Cooperation, Dr. Won Yong Ji, Asia Secretary of the Department of Church Cooperation, proposed to the Commission the creation of an Asia Centre for Advanced Studies (ACAS). A feasibility study was undertaken by DCC.
- (390) In 1973 Dr. M. L. Kretzmann, consultant on mission studies, LWF/DS, presented a Progress Report on the ACAS feasibility study to the Commission on Church Cooperation and the Commission on Studies. As the two commissions had slightly different approaches to the ACAS proposal, it was referred to the LWF Executive Committee. The Executive Committee accepted the proposal that the ACAS (Asia Centre for Advanced Studies) become the APAS (Asia Programme for Advanced Studies) and defined the APAS as a Lutheran programme with wide ecumenical participation. The purpose of this programme is to foster renewal of the churches' theological understanding and to further their witness to the Gospel in particular contexts.
- (391) Aware that the churches place strong emphasis on decentralization and flexibility which will further maximum use of study resources and institutions in Asia, the Commission on Studies proposed that the APAS be initiated at the regional and national level through standing committees. As early as 1973-74 the committees began to develop and coordinate their own programmes.
- (392) The Secretary for Theological Education, DS, in cooperation with the Asia Secretary, DCC, provided consultative services to the churches for the planning stage in 1973-74 and helped prepare for the implementation of assigned tasks on the local and regional level in accordance with the decisions of the Geneva Consultation of February 1974. This Consultation worked out special findings and recommendations, approved by the Executive Committee in July 1974, and defined the structures, procedures and aims of the new programme, leaving its implementation to a general consultation in Asia of delegates from the 9 APAS areas set up in 1974-75: Korea, Japan, Hongkong, Taiwan, Malaysia/Singapore, India, Indonesia, the Philippines, Papua New Guinea, Australia. Jordan joined in 1976.
- (393) An all Asia Lutheran Theological Education Conference was conducted in Manila in October 1976 with the participation of Lutheran church leaders, theological educators and students. In Hong Kong/Taiwan the local APAS committee organized seminars and leadership training classes for church workers, lay people and Christian writers as well as refresher courses for pastors. Research on church history and Christian education were undertaken. The regional committee in Korea organized similar training courses, engaged in research in the field of Korean liturgical music and proceeded with the translation of Luther's Large Catechism. In

Japan a survey was made of evangelistic activities past and present. The India area committee organized theological education by extension, refresher courses for pastors and laity, and seminars on topics such as "The Liberal-Conservative Dialogue". APAS area seminars in Indonesia dealt with such themes as "Confessing Christ in the Cultural Context" and "Missiological Dialogue" as well as a workshop on "Indigenous Worship and Music". In the Philippines APAS leaders prepared a "National Pastors' Wives Retreat" and a workshop on "Contextualising Faith and Life". The APAS area staff in Singapore/Malaysia planned a study on "Church Growth". The Australian APAS unit set up theological seminars in partnership with Papua New Guinea and Indonesia. The local committee in Jordan is preparing a programme for 1977-78.

4. COMPILATION OF INFORMATION-MATERIALS ON NEW METHODS OF THEOLOGICAL TRAINING

- (394) The documentation that accumulated between 1970 and 1977 from local, national and international consultations on theological education is being collated and will soon be available for distribution. A bibliography for new methods of theological training is also being prepared. Publication of these materials is important for both theological education programmes and for the on going work of the LWF. The following publications are now available:
- (395) "New Strategies for Scholarship and Exchange" (Proceedings and Results of the International Consultation in Beirut, 1973)
- (396) "New Methods, Forms and Functions in Theological Education" (Findings and Recommendations from the International Consultation on Theological Education, Bossey 1975)

5. SCHOLARSHIP STRATEGY

- (397) Scholarship strategy rests essentially in applying the principles and guidelines for worldwide distribution of LWF scholarship assistance and involves both assistance to the churches concerned as well as follow up of scholarship matters.
- (398) New strategies for Scholarship and Exchange in the LWF were set up by the International Consultation on Scholarship Strategy in Beirut in 1973 and will remain valid until 1979.
- (399) Responsibility for scholarship strategy rests primarily with the Secretary for Theological Education although implementation of the program is with the Secretary for International Scholarship and Exchange Program, the Rev. Otto Immonen. Since scholarship strategy and programme implementation are necessarily inter-related the developments under scholarship strategy have been included in the introduction of the report on the International Scholarship and Personnel Exchange Program.

Conclusion

- (400) During the last seven years there has been an ever growing recognition of the wholeness of human needs. Therefore, emphasis was placed on a holistic approach to theological education. Various regions and countries were encouraged to participate in an intensified exchange of new experiences and insights in the areas of theological education, sociology and other disciplines. Communication, openness to alternatives and continuing education were foci of our concern.
- (401) In Africa, Asia, Latin America and the minority churches, new methods of praxis-related teaching and pluri-dimensional training were recommended and implemented in combination with more traditional methods. In our endeavors it was borne in mind that the student is a subject, not an object; learning takes place in the dialogical interchange between teacher and student (learning-teaching communities). The purpose of education should not be for conformity; rather it should prepare the way toward active participation in and service for the life of the church and society. Content and methods, as well as our approach to theological education must be restructured to meet the needs of individual congregations in the context of the whole people of God facing new challenges.
- (402) New forms of ministry are being developed, among them theological education by extension. Other answers are being sought. In this situation of openness and diversity, new patterns and models need to be related to actual needs. The consultative services provided by the LWF can play a vital role in this process. Our efforts will be related to all other LWF/DS activities in education and also to the newly established Office for Theological Education in the World Council of Churches.

IV. 4. B. INTERNATIONAL SCHOLARSHIP AND PERSONNEL EXCHANGE PROGRAM

a) INTRODUCTION

- (403) The Lutheran World Federation has operated an international scholarship and exchange program for twenty-five years. Early in the LWF's life an educational exchange program was seen as a service to the churches and as a means for fostering their cooperation.
- (404) In the 1950's and 1960's all major LWF departments provided opportunities for scholarship and exchange related to their specific mandates. As these programs grew, coordination was a natural development. This led to the formation of a unified scholarship and exchange program in 1968. Since the Fifth LWF Assembly in 1970 this program has been within the Department of Studies.
- (405) At its first meeting in late 1970, the Commission on Studies gave serious consideration to the importance given by the LWF Assembly in Evian for training personnel and leadership in a flexible way which best serves the needs of churches and societies. In order that this could be accomplished it was felt that the Scholarship and Exchange Program should be engaged in a continuing practice which combines action and reflection, that is, implementation and evaluation. To this end the Commission (1) assigned questions dealing with scholarship strategy and evaluation to the office of theological education, however working in close cooperation with the office of scholarship and exchange; (2) developed a long-range plan for a continuing evaluation. This plan provided for evaluation to be made by LWF member churches, the Governing Committee and the Commission. It included an international consultation to be held in 1973, an interim evaluation by the Governing Committee and Commission in 1976, and another international consultation in 1979.

b) NEW EMPHASES

- (406) In February 1973 the international consultation was held in Beirut, Lebanon, at which time after extensive discussion recommendations calling for new emphases and structural changes were made which were acted upon by the Commission on Studies in June of the same year bringing into effect a new policy as of January 1, 1974.
- (407) Some of the major issues and new emphases arising at the Beirut consultation were the following:
- (408) - priority should be given to applications which are submitted on the basis of long-range plans of the churches;
- (409) - emphasis should be placed upon study and training programs related to specific functional needs and tasks of the churches;

- (410) - balance should be sought between long-term and short-term, academic and practice-oriented/interdisciplinary, degree and non-degree programs;
- (411) - strong emphasis should be placed on applications from women and lay persons;
- (412) - while applications shall continue to be received from individuals, strong emphasis shall be placed upon team or group applications;
- (413) - scholarship recipients engaged in long-term studies should be enabled to bring their families to the country of study;
- (414) - continued evaluation of the program is necessary.

c) OBJECTIVES

- (415) The International Scholarship and Personnel Exchange Program is intended to strengthen the life and witness of the churches by offering church groups, institutions and members opportunities for education, training and study to:
 - (416) - equip them to perform their tasks in church and society more effectively,
 - (417) - open avenues to relate the insights of Christian faith to various fields of learning,
 - (418) - enable them to respond within their own particular situations, and
 - (419) - stimulate a global awareness among the churches for their ecumenical tasks.
- (420) Under these overall objectives the program offers a considerable amount of flexibility in order to accommodate the varying needs and priorities of the churches.

d) OPPORTUNITIES PROVIDED

- (421) According to the present guidelines the main distinction in scholarship opportunities is the difference between long-term and short-term programs. In addition to these are the opportunities provided through the personnel exchange.
- (422) 1. Long-term Study Programs
 Scholarships in this category are available for academic study in both theology and other disciplines, interdisciplinary study, and for vocational and professional training. They are normally for persons who have already completed their undergraduate or basic professional studies in their home countries. Exceptions to this general rule have been made in such situations where no opportunities for basic studies have been available in the home country of the candidate.
- (423) Within this category many scholarships have been given to young theologians who upon completion of their further studies abroad have been called to teach in theological seminaries in their own countries. Communication has been another important area in which the LWF has facilitated many training opportunities, e.g., for RVOG and related studios. In accordance with the overall concerns of the LWF, special emphasis has been placed on applications from southern Africa.
- (424) In addition to providing directly for church-related programs, scholarships have also been granted for people serving in non-church related occupations.

(425)

2. Short-term and Practice-oriented Programs

This part of the entire LWF Scholarship and Exchange Program incorporates the basic elements and emphases of the former "church worker's exchange program" and the "non-academic study programs". Scholarships in this category are available, for example, for the following kinds of study and training: practice-oriented, short-term educational and training programs; workshops and seminars; and internships and other types of supervised engagements in other cultures. Persons working in the churches in, e.g., Christian education, stewardship, social work, women's work, and urban ministry have been able to spend some time in other countries in practical study assignments in their fields.

(426)

A special feature has been team or group programs in intercultural exchange. An urban-industrial seminar in Nairobi in 1974, a churchmanship seminar in Minneapolis in 1975 for an international group of twelve church workers, and a special cross-cultural encounter program for six North Americans in Buenos Aires in 1975-76 are examples of group scholarship programs.

(427)

3. Personnel Exchange

The particular aim of the exchange of personnel is to aid churches and their related institutions and programs to obtain on a short-term basis the services of persons with specialized skills, training or experience from other countries and churches.

(428)

The personnel exchange incorporates also the guest professorship and visiting lecturership program of the theological education desk. During the past seven years this has been the main part of the personnel exchange program.

(429)

For statistical information see the final page of this report on Scholarship and Exchange.

(430)

As it appears from the statistics, out of the 778 scholarships and exchanges granted during the seven year period 1970-1976, 29.6% were given to candidates from Africa, 28.8% to Asia, 0.8% to Australasia, 25.3% to European candidates, 6.9% to candidates from Latin America and 8.6% to North American candidates. 14.0% of the scholarships were for studies in Africa, 8.5% in Asia, 0.3% in Australasia, 29.4% in Europe, 5.0% in Latin America, and 42.8% in North America.

e) COOPERATION WITH CHURCHES AND NATIONAL COMMITTEES

(431)

As stated above, the LWF Scholarship and Exchange Program is closely related to the life, work and concerns of the churches. This applies to both its objectives and practical implementation.

(432)

Scholarships and exchange opportunities are granted through the churches to their individual members. The churches/national committees screen and endorse applications on the basis of their needs and planning before submitting them to the LWF. This pre-

screening is of vital importance. Also, meaningful follow-up after the scholarship recipients return to their countries seems to be in direct relation to the local planning and screening process.

- (433) During the seven year period 1970-1976, 80 churches in 45 different countries in all six continents participated in this program through scholarship recipients and exchangees nominated by them. The programs were implemented in 48 different countries. These figures give an idea of the kind of church cooperation and partnership that is involved in this activity of the Lutheran World Federation.

- (434) Close cooperation has been maintained with the Scholarship Program of World Council of Churches through mutual consultation and sharing of information.

f) FINANCES

- (435) This program of the LWF is financed by contributions received from and through the churches. The financial support has been three-fold:

1. The financial basis is established through the annual contributions of the churches within the LWF Statement of Needs. During the seven year period 1970-1976 the financial support came from the Federal Republic of Germany, Finland, Norway, Sweden and the United States of America. Every year the total contribution from Germany has included, in addition to the contribution of the German National Committee, a substantial grant from Kirchlicher Entwicklungsdienst (Church Development Service).
2. In addition to these annual contributions the churches receiving exchangees have also provided considerable amounts of financial support by covering part or all of the local expenses involved in short-term exchange programs.
3. A notable additional contribution has also been received every year indirectly, in terms of stipends granted by several educational institutions, particularly in the USA, for LWF scholarship recipients. In Germany such "free places" have been provided by individual churches (Landeskirchen).

- (436) The program budget for the International Scholarship Program which in the year of the Evian Assembly in 1970 was US \$ 147.500, had been increased to US \$ 385.000 by 1976. The total amount available for scholarships during the seven year period 1970-1976 was US \$ 2.121.950. The funds available for the Personnel Exchange increased from US \$ 4.000 in 1970 to US \$ 25.000 in 1976.

g) ADMINISTRATION

- (437) The International Scholarship and Personnel Exchange Program is governed and supervised by a Governing Committee, appointed by the Commission on Studies. This committee takes action on scholarship applications and determines procedures to be followed in accordance with the given terms of reference. During the

period under review the following persons have served on the Governing Committee (in accordance with the "rotation system" established by the Commission on Studies):

- (438) Former members: Dr. Millard E. Gladfelter, USA; Rev. Bheka Hlophe, South Africa; Rev. Sachio Hoshiyama, Japan; Rt. Rev. Josiah Kibira, Tanzania; Rev. Gunnar Lislerud, Norway; Dr. Nirmal Minz, India; Rev. Ricardo Pietrantonio, Argentina; Dr. Sidney A. Rand, USA.
- (439) Present members: Prof. Hans-Werner Gensichen, Federal Republic of Germany, Chairman; Dr. Solomon Inquai, Ethiopia, Vice-Chairman; Dr. Jerzy Gryniakow, Poland; Mrs. Norma Knutson, USA; Rev. Stefan Schaller, Chile; Mrs. Lucy Wang, Taiwan; Mr. Thomas King, Cameroon, Consultant.
- (440) In the administration of this program in Geneva, close cooperation is maintained with other departments and units of the LWF in order that the various geographical and functional concerns of the LWF constituency are adequately taken into consideration. For this purpose there is an interdepartmental staff committee which makes recommendations on matters to be presented to the Governing Committee for its consideration and action. The Associate General Secretary is the Chairman of this staff committee.
- (441) During the seven year period Rev. Otto Immonen of Finland has been working as Secretary for the International Scholarship and Personnel Exchange Program. The position of Administrative Assistant was held by Miss Margret Stasius until 1975, and since then by Mrs. Christa Evans, both of the Federal Republic of Germany. In 1970, when the Commission on Studies incorporated the scholarship strategy into the office of theological education, Rev. Paul Hoffman of the USA served in that office until 1971 when he was succeeded by Dr. Gyula Nagy of Hungary. In 1975 Dr. Adelbert Sitompul of Indonesia was appointed to that position.

h) SOME PRESENT TRENDS AND CONCERNS

- (442) 1. Planning and Selection
One of the areas in which the cooperation of the churches is of vital importance is the selection of scholarship candidates. To achieve the maximum benefit of an international scholarship program the churches are encouraged not only to nominate candidates for overseas scholarships, but to do basic planning in the field of education and training toward determining their needs and priorities on the basis of which their scholarship applications are to be made.
- (443) 2. Service in Church and Society
According to the present objectives, this program aims at service "in church and society". This means that scholarships have been available not only for those candidates who are in church vocations but also for those who are not employed by a church or a church-related agency or institution. However, because of the church-related nature of the LWF scholarship program, all applications are to be related to the concerns of the church even though the applicant may not be employed by the church. The priorities of a church are determinative for the nomination of its candidates.

- (444) 3. Professional Training and Exchange Between Churches
In the implementation of this program two "aspects" or "facets" are to be noted. These can be briefly described as "professional" and "exchange". It is intended that the LWF scholarship and exchange program besides providing opportunities for further education and training should also serve as a channel for people to people and church to church communication, opening new ways for mutual understanding by exposing scholarship recipients to cultural and church situations other than their own.
- (445) 4. Participation of Women
One of the emphases which was set by the new guidelines and to which special attention has been called during the past years is the participation of women in the LWF scholarship program. It has been pointed out that the ratio of men to women applicants has continuously been disproportionate. Out of the total number of approved scholarships during the seven year period 1970-1976, 12% were given to women. It has to be noted, however, that during this same time period only 158 applications were received for female candidates out of the total 1287 applications submitted. Efforts have been made to increase women participation. Statistics indicate that there has been a small increase over the past seven years from 9% in 1970 to 17% in 1976. It is realized that this is a problem which is also rooted in the traditions and social structures of countries, societies and churches concerned. The Commission on Studies and the Governing Committee continue to work with the churches on this issue.
- (446) 5. Married Scholarship Recipients
The LWF scholarship program has had to face the problem concerning families of married scholarship recipients. According to the policy which was in force at the time of the Evian Assembly, students who had completed one year of study abroad could be given consideration for financial assistance to enable them to bring their families to the country of study. In view of the high costs involved, the Governing Committee introduced an alternative practice whereby it was possible for a married scholarship holder to go home for some months between two academic years at the expense of the LWF instead of bringing the family to the country of study. In most cases this alternative was followed in 1972 and 1973.
- (447) In 1973 the International Scholarship Consultation in Beirut recommended and the Commission on Studies confirmed that applicants whose period of study in another country is to last more than six months may request that the LWF enable the family to accompany the scholarship recipient to the country of study from the very beginning. As an option a scholarship recipient may return home for annual vacation if his/her application for extension is approved. Though this policy does not regard the provision for family as a self-evident part of an LWF scholarship, the intention clearly is to make it possible for scholarship students to bring their families to the country of study.
- (448) Many words of appreciation have been received from the married students themselves who, together with their families, are the first-hand beneficiaries of this present

policy. Besides the human aspect of keeping the family together it has been pointed out that the possibility for the family to share in the experience abroad benefits the churches once the families return to their home countries. At the same time, it is obvious that the implementation of this policy has meant considerable additional expenditure and consequently has affected the number of scholarships granted for long-term studies. This problem which was augmented by inflationary tendencies developed to the point that in 1976 no provision could be made for candidates to let their families accompany them to the country of study. However, at the same time a decision was made to ask the churches and donor agencies to substantially increase their contributions to long-term scholarship programs and to implement the policy in 1977.

(449)

6. International and In-Country Scholarship Programs

In response to the requests received from the churches, the LWF launched a new educational assistance scheme in 1973 called the In-Country Scholarship Program. This program which is in the Department of Church Cooperation, and the International Scholarship Program of the Department of Studies are complementary facets in the entire LWF endeavour to assist churches in the training of personnel and future leadership.

CONCLUSION

(450)

On several occasions during the past years the desirability of increased internationalization and multi-lateral approaches in different support programs among Lutheran churches has been expressed. If an international scholarship program is evaluated from this point of view it can be stated that it has great potential and concrete possibilities for furthering internationalization and multilateral approaches while at the same time maintaining the valuable aspect of direct church-to-church relationship.

(451)

Throughout the years the Lutheran World Federation has endeavored to combine two things in its involvement in scholarship and exchange: to assist the churches to get professionally trained personnel and leadership and to promote exchange between the churches. As the aim of this program is to serve the churches, a continuing evaluation process is pursued. Gratefully recognizing the cooperation and support received from churches and educational institutions in the past, the Lutheran World Federation looks forward to continued cooperation, praying to God that this program will be a service in the life and work of the churches.

International Scholarship and Personnel Exchange Program
of the Lutheran World Federation

Number of Approved Scholarships and Exchange Grants 1970-1976

YEAR	PROGRAM CATEGORY		CONTINENT OF ORIGIN						CONTINENT OF STUDY						SEX		FAMI- LIES	TOTAL
	* Long-term	Short-t.	Personnel	Afr.	Asia	Austr.	Eur.	I., A.	N.A.	Afr.	Asia	Austr.	Eur.	I., A.	N.A.	Men		
1970	58	31	0	25	20	0	31	5	8	5	5	0	33	0	46	81	8	89
1971	78	43	0	35	33	1	37	3	12	11	8	0	40	1	61	115	6	121
1972	85	34	2	31	35	1	36	6	12	20	9	1	43	3	45	109	12	121
1973	93	32	0	36	38	0	29	14	8	20	16	0	31	10	48	111	14	125
1974	72	40	2	33	37	1	23	10	10	21	12	1	31	7	42	96	18	114
1975	69	35	6	35	28	3	24	9	11	25	6	0	22	12	45	92	18	110
1976	64	30	4	35	33	0	17	7	6	7	10	0	29	6	46	81	17	98
TOTALS	519	245	14	230	224	6	197	54	67	109	66	2	229	39	333	685	93	778
PERCENT- AGES	66.7%	31.5%	1.8%	29.6%	28.8%	0.8%	25.3%	6.9%	8.6%	14.0%	8.5%	0.3%	29.4%	5.0%	42.8%	88.0%	12.0%	100.0%

* The annual figures for long-term programs refer to both new scholarships and extensions of scholarships previously granted

***** Accompanying families/family support:** Many spouses who were abroad with LWF financial support undertook further studies.

IV. 4. C. CHRISTIAN EDUCATION

- (452) In 1970, Lutheran churches meeting in the Vth Assembly of the LWF in Evian, France, were challenged by a time in world history characterized by protest, polarization and radical questioning of social, political and religious values and structures. Individuals, communities and churches were involved, whether they wished it or not, "in the tensions of choice between diversity and security, freedom and conformity, change and stability, poverty and affluence, development and the status quo, self-realization and societal goals, governmental stability and political freedom".¹ Questions of peace, justice and human rights were surfacing at all levels of relationships. Theological understandings, ecclesiastical structures, and church objectives and programmes were being so challenged as to raise fundamental questions concerning the identity of the Church and its mission.
- (453) Much of the almost universal ferment was voiced in, through and against education - both general and church (Christian). So much so that the Assembly spoke of a "Crisis in Education" (title of Section I, Subsection III) - a crisis of values and commitments in which education as a formative life-long process for growth in understandings, attitudes and behaviour is much involved, and to which the churches' engagement in education, Christian and general, must be addressed critically.
- (454) To this end the Lutheran World Federation was encouraged in the fulfilment of its mandate "to be actively involved in the field of education. (Such involvement) to be visible within the LWF structure (and)... in close cooperation with the World Council of Churches".² However, this involvement was requested to be functionally oriented with emphasis "on experimental research, testing, evaluating and interpreting educational developments as they take place (rather than) on academic studies". Stress should be given to "assistance to churches, broadening the direction and scope of local, national or regional church efforts by providing where necessary guidance in ecumenical education, inter-church sharing of educational information, continuing critical evaluation of educational developments, and a world overview of educational concerns."
- (455) To this end it was suggested that the LWF should serve as a facilitator by providing: "1. continued assistance to Lutheran churches in the development of Christian education curricula and materials...; 2. provision for sharing and consultative services...; 3. encouragement of and cooperation in the development of new strategies for education; (and) 4. conduct of study and research in education".³
- (456) Ten educational issues were suggested as warranting LWF attention through interdisciplinary study and research involving member churches in the process. These were: the Church's involvement in general education, investigation of changes in values with reference to authority and independ-

ence, conduct of case studies in similar or related cultural situations, education for peace and international understanding, education on development for developed and developing countries, investigation of the use of education as a means for ideological manipulation and indoctrination by state and society, continuing education, ecumenical education - its objectives, content and methodology, innovative approaches in education, and evaluation and strategy planning for curriculum development.

- (457) Following the Assembly the function and work of the previous LWF Commission and Secretariat for Education was merged into the new Commission and Department of Studies, bringing it into interrelationship with the total study concerns of the LWF and its member churches. Much has been gained by this structural change. For example, the question of development is integrally related to issues of peace, justice and human rights and to the LWF endeavours in relief and community development. The new structure made it possible for this issue to be dealt with by those specially assigned to these questions, the unit on Christian education providing input where necessary. Or concerning women in the Church, the Christian education unit in working with member churches through consultative assistance in curriculum development has furthered the involvement of women in leadership and educational roles but the definition of the basic issues and the designing of specific training programmes and consultations has been possible through a unit in the Department of Studies specially structured to meet this concern. In other instances where input or consultative assistance relating to special issues with which churches were dealing in their curriculum development programmes - e.g. the challenge of Marxism/socialism to the Church and vice versa - it could be readily provided.
- (458) Since the Assembly the Department of Studies' unit on Christian education has been served by a secretary (Dr H.G. Schaefer - 1970-1977) and a study secretary (Dr Anza Lema - 1973-1977). The general terms of reference for the unit have been:
- (459) a. to investigate the meaning and function of the Church's task in education in the life of the Church, congregation, family and society;
- (460) b. to assist the member churches in an exchange of ideas and materials on the subject of education;
- (461) c. to give advice and support to the member churches as they seek to fulfil their task of education.
- (462) Close consultation, mutual assistance and in some instances joint effort has been maintained with the Office of Education of the World Council of Churches, the Christian Literature Fund, the Education Renewal Fund, and other educational bodies. For example, as the WCC Office of Education had during the period prior to the Nairobi Assembly general education as its major focus, the LWF/DS unit on Christian education has concentrated on Christian education, although continually taking into consideration developments in general education.
- (463) The work of the Commission and Department of Studies since 1970 has had two foci: a. Consultative service, and b. furtherance of studies related to educational issues and/or needs in which LWF member churches are engaged. In this work three basic presuppositions which have undergirded the approaches taken are:

- (464) 1. Any problem, issue, or challenge with which people in a given time and place are faced must be answered by them.
- (465) 2. The answer given to a problem, issue or challenge must be within the potential of those concerned to ultimately implement and sustain.
- (466) 3. A basic problem of those faced by challenges is how to ascertain and mobilize individual and corporate potential (personnel and resources).

A. CONSULTATIVE SERVICES

- (467) By consultative services is here meant assistance to National Committees, churches, and persons within churches given in response to requests received. These services can be categorized under four main headings:
- (468) 1. Information Sharing and Furtherance of Specialized Study: This includes a quarterly information letter, Education News (circulation about 800 copies per quarter), continuing correspondence in reply to requests for information or whom to contact on educational issues, and arrangements for special study - in Geneva with LWF and WCC staff using the LWF Curriculum library, and in other countries through support from the LWF scholarship programme or from sending and receiving churches. Sixty-three persons have studied in Geneva from 3 to 21 days since 1970. Specialized study programmes have been designed for 13 persons providing visits, consultation, study, and specialized training in roles such as: editors and artists for curriculum development, directors for Christian education programmes of churches, youth secretaries, etc.
- (469) 2. Assistance in Local or Regional Study Projects of National Committees or Churches: The initiation and conduct of such studies rests with the local, national or regional churches. The LWF assistance includes advice and consultation in planning, input from the international perspective, and, at times, limited financial subsidies. Four such projects to which LWF assistance was given are:
 - (470) a) The "Study on Religious Instruction in State School in Relation to the Role of the Church in Education" sponsored by the Education Committee of the German National Committee but including also representatives from Norway, Sweden, Finland and Denmark (1972-1973).
 - (471) b) The ASPRO Leadership Training Programme of the Near East Christian Council (1971-1973).
 - (472) c) Study of Youth in Southeast Asia.
 - (473) d) Study of Life Involvements and Attitudes of Youth in Liberia.
- (474) 3. Conduct of or Support for Regional or International Consultations as assistance to churches which have need to share information, enter into dialogue, develop new strategies and coordinate efforts. An example of this is the "Consultation on Evaluating the Sunday School or Kindergottesdienst Contribution to Church Education in Europe" (Glion, September 1973), jointly sponsored by the LWF/DS and WCC. The programme is now continued by the European Council for Christian Education.

- (475) 4. Consultative Services for Christian Education Curriculum Development: This is a specialized service initiated in 1966 by the LWF Commission on World Mission for churches in Asia and Africa. In 1968, it was transferred to the LWF Commission on Education and from 1970 on has continued as a major emphasis of the Unit on Christian Education in Project Area I of the Commission and Department of Studies, having been expanded to include Latin America and Europe too.
- (476) Paraphrasing the terms of reference, this service, given only in response to requests received from churches, councils or committees, is directed toward self-help - that is, "assisting churches to rethink and restructure their educational ministries, with particular attention to the development of curricula and curricular materials for the same". It maintains "close contact with other churches and the educational departments of ecumenical organizations such as the World Council of Churches, the Agency for Christian Literature Development", etc. The services, taking into account the inter-relatedness of church and society, and of their functions, ministries, structures and programmes including issues with which they are confronted, are to encourage as much as possible educational rethinking, structuring and development in the context of these relationships within the total ministry of the churches in their societies and the world context of the LWF."
- (477) The approaches used by LWF staff are tailored to the needs and potentials of the churches in each programme. However, generally speaking there are four stages involved:
- (478) Stage 1 - Initial visits by staff to the church or churches in a country or region lasting from one to five weeks for extensive meetings with church members, with government and ministry of education officials, and with church leaders of other denominations. At the end of the visit a meeting of one to four days is held at which church leaders, educators and teachers, and members of the congregations define the needs and structure for a four or five year programme with clearly defined objectives, structure, terms of reference and the nature of the consultative service to be given by the LWF.
- (479) Stage 2 - A period of from one to three years in which intensive research, study, evaluation and planning is done by the churches. This is facilitated through three to four 10 to 14 day workshops at which from 35 to 90 representatives appointed by the churches as representative of a cross section of various groups and vocations in the churches analyze the actual situations of individuals and congregations in their communities, set objectives in terms of what the Gospel challenges them to be, evaluate existing programmes of education, further theological and educational understandings, set priorities for curricular development, conduct research and study in areas such as life involvements and age level characteristics, and design and develop programmes including syllabi. The periods between workshops (6 months to 1 year) are used to conduct research, obtain church approval for decisions taken, and test the findings and materials prepared in the workshop in actual life situations.
- (480) Stage 3 - A period in which leadership and teacher training programmes are prepared and conducted, writer's training workshops are held and new materials are edited, tested, finalized, printed and made available to churches.
- (481) Stage 4 - Implementation of the new programmes, increased attention to leadership and teacher training programmes, and continuation of

curriculum development for programmes still to be developed.

- (482) The function of the LWF is to provide assistance in process, information sharing as to others' experiences, encouragement, limited financial help and where a number of churches are cooperating to serve as a catalyst until the joint effort has become effective. From beginning to end the responsibility for the programmes rests with the churches involved.
- (483) Whereas in all instances initial visits by LWF staff have been in response to requests from individual churches, with two exceptions - the Philippines and South Korea - the curriculum development programmes have become ecumenical involving anywhere from 3 churches as in Tamilnadu, India, to 24 churches as in the Middle East.
- (484) At present 92 churches in 15 regions of Asia, Africa and Latin America are involved in 17 different curriculum development programmes. Throughout evaluation and testing are stressed. Manageability - that is, the ultimate potential of the churches to support and sustain - is emphasized. In terms of finances this is reflected by the estimated costs for 1977 which are incurred by the 17 projects - namely \$218,000 - as compared with \$22,200 requested by the LWF for consultative services.
- (485) New and innovative approaches and programmes are being developed such as: 1. a self-teaching teacher training programme in Tanzania; 2. a family life programme in Andhra Pradesh, India, which bases the churches' Christian education ministry in the home, supported by special teaching programmes for parents, by indigenous songs specially prepared and by indigenous art forms; 3. a "grupo de reflexion" (group reflection) approach for use in congregations and their communities now being developed in Latin America.
- (486) As to the materials, in Tanzania the new catechism course is in its 3rd printing, in Southeast Asia over 450,000 copies of materials have been sold in 4 years.
- (487) For reasons of manageability official requests from 8 Lutheran churches, some pending for 3 to 4 years, for consultative help have not yet been answered. Of the present 17 projects, seven still request major LWF consultative assistance either for stages 2 and 3 or because, as in Ethiopia, socio-political changes require major reevaluation and perhaps change. In the other programmes, intensive work on leadership and teacher training is being called for.
- (488) A continuing testing and evaluation has been conducted and needs to be continued by the churches concerning their own programmes and by the LWF concerning its consultative services. In 1972 an evaluation was made by an International Consultation and by the Commission on Studies and in 1975 and 1976 by a Review Committee for Christian Education appointed by the Commission on Studies to advise staff and make recommendations to the Commission.

B. STUDIES

- (489) Since 1970, many of the studies suggested during the Assembly have been undertaken in one form or another. As already stated, peace and development education is being dealt with in other units of the Department of Studies and the LWF. The Church's involvement in general education was dealt with by the WCC and regionally (Germany and Scandinavia) under the title, "The Church and State in Education". Continuing education, innovative approaches in education, and evaluation and strategy planning for curriculum development is being dealt with through the curriculum development programmes.
- (490) However, political, social, economic and ecclesiastical changes have taken place. General education has increasingly become the domain of the state with a consequent secular or, in some instances, anti-religious stance. Although the protests of youth appear to be stilled, the questioning they initiated, the challenge of the China experiment, the writings of persons such as Freire and Illich, and present political polarizations (oppression from the right and left) continue to call into question the purposes, functions and structures of education.
- (491) In this context, the DS Unit on Christian Education on the basis of requests from churches and the suggestions of the Review Committee for Christian Education undertook the following studies:
- (492) 1. Study on Theological Presuppositions Implicit in the Current View of Education as "Liberation or Domestication" and its Consequences for Christian Education. Issues related to changes in values with reference to authority and independence and investigation of the use of education as a means for ideological manipulation and indoctrination - studies suggested in the Vth LWF Assembly - are implicit in this study. However, this study goes beyond to the fundamental issue of education for what and the theological presuppositions which undergird not only current theories of education but of the churches' practice of their own educational ministries. The study is based on input from 5 regional consultations (USA, Latin America, Hong Kong, Eastern Africa and Germany/Scandinavia), an international consultation held in Geneva in September 1976, and extensive research and study by LWF/DS staff. The report is seen as a contribution to the ongoing evaluation of Christian churches and educators as to the churches' engagement in education and the theological presuppositions which undergird the same.
- (493) 2. Study of Patterns and Processes of Thinking. The objective of this study is "to discover whether there are basic differences between various cultural groups (both within a given culture and between cultures) in the actual patterns and processes by which people think, and, if so, what they are and to what extent an understanding of and accommodation to thought patterns and processes will further: a) more viable decision-making processes and structures within the churches and Lutheran World Federation, and better understanding of the role and function of leadership and what this means for leadership training; b) more effective programmes for Christian nurture and education, especially as related to curriculum development; c) better understanding and communication of the Gospel, including indigenous articulation of faith."

- (494) Because of questions of manageability and because of the complexity involved, it was decided to deal with this study in 3 stages: 1. decision-making structures and processes; 2. value systems as related to and reflected by 1. above; and 3. cognitive levels - that is, thought processes and patterns reflected in 1. and 2. A pilot project on stage 1 is being undertaken in South Korea, Japan, Hong Kong and Taiwan to test the viability of this study and its possible continuance after the Vith LWF Assembly.
- (495) 3. Study on Research Methods. The purpose of this study is: a) to develop an inventory of methods which can be used in doing research, especially among those not familiar with or sympathetic to research; and b) to make this information available for those desiring to do research toward helping them to design methods which will work in the situation in which the research is to be done. It grew directly out of requests from churches, educators and research persons particularly in Asia and Africa and from the experience of the LWF Department of Studies as a whole. An "Inventory of Research Methods" published in loose-leaf has been prepared from the findings of Communication Research workshops, the Research Method Workshop related to the Ecclesiology Study on Identity, submissions from universities particularly in Asia and Africa, curriculum development programmes, and staff surveys. It is seen as an initial contribution to which additions should be made - ergo, the loose-leaf approach.
- (496) 4. Study of Age Level Characteristics. In each of the curriculum development programmes of Asia, Africa and Latin America studies of age level characteristics have been made - in most instances for the first time ever in the countries concerned. At issue is the relationship between the educational process and child development, especially as to how this affects the learning process of the child. In order to take the work of the Curriculum Development Programmes a step further, LWF/DS staff, after enlisting cooperation and input from universities in the respective countries, have prepared a cross-cultural analysis. This is seen not only as an assistance to member churches in their educational programmes but also as a contribution to all education since until now no global effort has been made to understand variations in age level characteristics existent in different societies.
- (497) 5. Evaluation of the Contribution of the Sunday School/Kindergottesdienst to Church Education in Europe today. Continuing and numerous, yet often conflicting, statements and requests for advice and assistance concerning the Sunday School and Kindergottesdienst were received by both the LWF and WCC from churches, Sunday School Unions, and persons in Europe. A joint study was therefore initiated by the LWF/DS Unit on Christian Education and the WCC Office of Education, culminating in a consultation held in Glion, Switzerland, September 1973. From this study three publications are available: 1. the consultation preparatory document containing reports and surveys from more than 36 churches and Sunday School Unions in Western and Eastern Europe; 2. the consultation report; and 3. a study guide written by Dr John Sutcliffe of England. The guide is written for use by congregations. The study is now being continued by the European Council for Christian Education.

Conclusion

- (498) During the period between 1970 and 1977 old challenges have continued, new issues have emerged, the implications of which are not yet fully realized. The rapid political, social and economic changes are posing challenges to the Christian churches and the Christian faith. The question of faith, values and commitments has become even more critical as Christian churches are relegated to the status of diaspora or minority churches. It is not surprising that during the past seven years there has been an increasing reemphasis given to Christian education, to a recognition of its importance to the identity and mission of the Church in and to the world. The demands on the LWF for consultative assistance have tripled. New efforts are being made to bring Christian nurture back into the family, to develop a continuing life-long process of Christian education in the congregation, to restudy and redesign confirmation programmes, to inter-relate more effectively Christian education and theological education, to involve the whole congregation as a teaching-learning-witnessing community. The responsibility rests with the whole people of God. In this, if surveys made the middle of 1976 are any indication, the demands on the LWF for consultative services and study in the area of Christian education will increase rather than diminish after 1977.
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- (499) 1) The Lutheran World Federation, Reports on the Work of Its Branches and Related Agencies 1963-1969, Commission and Secretariat on Education, 1963-1969, Geneva, Switzerland, 1970, p. 105.
- (500) 2) Reports and Recommendations of the LWF Executive Committee to the Vth Assembly, Document No. 18, Exhibit 5, p. 1.
- (501) 3) Ibid., pp. 1 - 2.

IV.5. COMMUNICATION RESEARCH and DOCUMENTATION

- (502) The LWF/DS Office for Communication had two major foci: Communication Research and Documentation:
- (503) A. The Fifth Assembly expressed a concern for the communications strategy of the LWF and its member churches. Attention was given to the need for reciprocal and participatory communication between churches and Christian groups in different nations and cultures. The Commission on Studies took up this concern, giving high priority to a unit within the Department to deal with problems of communication within its programme. Faced with the reality of communications in society and the use of the mass media by the LWF and its member churches, the Commission was prompted to observe that "The predominant one-way traffic from the churches and theologians of the industrialized nations to the other churches must be changed to one of reciprocal relationship" (CS Minutes, 1970). The Evian concern and the Commission's observation led to the decision that a long-term plan for a study in the field of communications was to be drafted. (CS Meeting 1971). This decision was refined in the 1972 meeting of the Commission when it was recommended that a study should be carried out on the feasibility of a long-range study on "The Churches' Involvement in the Media of Mass Communication". This study would formulate the possible purpose and scope of such a study project, would search into priorities in this field as expressed by the churches themselves, and would provide more detailed information on the participation of the other interested organisations. In mid-1973, the findings of the study were presented. On the basis of the investigations it was concluded that a long-range study on the churches and mass communication was not advisable, but rather that a programme of consultative services should be initiated. Such a programme would imply that the Communication Research Desk of the Department of Studies put its expertise, resources and contacts at the disposal of the LWF member churches, LWF communication operations and those ecumenical bodies that request consultative services in that area of communication research. Out of that process of mutual consultation the basic questions were expected to emerge more clearly.
- (504) B. Between 1973 and 1976, the proposed programme of consultative services has been carried out. A wide range of services has been rendered to LWF member churches, communication operations related to the LWF (such as RVOG), and ecumenical organisations such as the World Association for Christian Communication and IDOC International. These services were mainly technical services for operation-related communication research. They were, however, also conceived as contributions to the critical evaluation of the perspectives and tasks of Christian communication. Priorities for this programme were defined by a workshop of research experts convened in November 1973. The proceedings of this workshop were published in the so-called "Black Book" on Mass Media Research. The workshop highlighted the need of study on the conceptual and methodological questions raised by the churches' participation in public com-

munication. A first result of this study was the book Perspectives for Public Communication, published in the summer of 1975.

- (505) Apart from this analytical study, emphasis was placed upon the training for communication research in Asia, Africa and Latin America. This was intended to meet the growing need for indigenous researchers and non-western research methods. As a first effort in this field, a conference with Asian and African participants was held in January 1976.
- (506) Other aspects of the programme included: the gathering of data (working together with the WACC and UNDA) for the International Directory on Christian Communication; a study on the Role of Transnational Corporations in International Communication (with IDOC); and a study on the Ecclesiological Implications of the Churches' Participation in Public Communication.
- (507) C. Parallel to this programme in communication research a programme for the development of a cooperative documentation service has been designed and implemented. The main impetus for this work also came from the concern for communication as expressed by the Fifth Assembly in terms of the need for reciprocal and participatory communication between the member churches of the LWF. In its earliest efforts to design a strategy that would achieve this, the Commission on Studies proposed that documentation be a vital service in the overall LWF communication structure.
- (508) In 1972, the Commission on Studies recommended to the Executive Committee that a feasibility study would be conducted to ascertain the desirability of a documentation/information system that would serve all departments of the LWF and that would be available to the member churches. The Executive Committee reacted favorably to this recommendation and a two-year study was devised and conducted. In 1974, the findings of the study were presented in a report entitled: ENIS: Towards an Ecumenical Network of Information Systems. The report pointed to the desirability and necessity of implementing a documentation/information system in Geneva as part of the development of a network of information systems with LWF member churches and other organisations (such as WCC and IDOC). The report also elaborated how this could be realised at relatively little expense. These findings were in principle accepted by the Executive Committee. It was, however, suggested that the study should be extended by one year. This was done with the intention of gathering more information on the viability of the system for the member churches. During this one-year extension, special attention was given to a training programme on documentation with member churches. Then, in 1975, the Commission on Studies, supported by the Committee on Information Services, recommended to the Executive Committee that a documentation/information system (called OASIS) serving the whole LWF should be implemented and that consultative services to member churches wanting to implement a similar system should be provided. The Executive Committee (Amsterdam, 1975) although in favor of this recommendation voted "to defer implementation of the documentation service" because of financial reasons. Since by this action a documentation service for the whole LWF had become impossible the Commission on Studies decided to continue its documentation efforts for the Department itself on a very minimal basis.

- (509) D. In order to evaluate these programmes in both communication research and documentation, it should be observed that their point of departure was formed by a series of concerns that although not very precisely articulated were felt to be very pressing: the concern for the great significance of the modern communication media; the uncertainty about the practical use of these media by the churches; the lack of reciprocal and indigeneous models of communication; and the question of the ecclesiological implications of participation in public communication.
- (510) These concerns were the rationale for the mandate of the Department of Studies Communication Research Desk "to encourage more extensive, authentic and effective involvement of the Church with the media."
- (511) The implementation of this mandate via the programmes in communication research and documentation was guided by a conceptual framework that stemmed from the broader mandate and policy of the Commission on Studies. This framework took issue with an approach in which the media of public communication are seen as mainly technical extension instruments to be used for certain attitudinal and behavioural effects. The basic model for this approach can be found in a Stimulus-Response theory that concerns itself primarily with finding ways of improving the stimuli in order to get the expected responses. This approach generally neglects the analysis of the social context in which the media function and concentrates on the technical questions of persuasive marketing.
- (512) The Commission has preferred to view the media of public communication as social institutions which function as integral parts of a wider social context. Therefore, it was imperative to explore the social factors that are operative in shaping the structure and function of communication in society. This was done with emancipatory interest to contest those processes of public communication which are an expression of social structures that domesticate rather than liberate people. In this exploration we could not bypass the ecclesiological question of the churches' identity in current processes of public communication. Related to this question was the necessary emphasis on the need for the development of alternative, participatory models of communication.

1. Public Communication: Structuring the Symbolic Environment:

- (513) It is characteristic of human existence that we live in a symbolic environment. The elements in our environment - be they human actions, animals, abstract concepts - represent more than their physical reality. They carry messages that have meanings. These symbolic messages are not coincidental configurations, they are organised according to specific patterns. For this organisation of symbols human society knows complex systems of encoders (those who give meanings to messages), controllers (those who control that the messages do not lose their meaning), and decoders (those who translate the messages into meanings).
- (514) The church - once a key encoder and controller of symbolic messages in society - is in our times confronted with a historical development in which her enculturation function has been taken over by other social institutions. In the second half of the 20th century the public media have become the chief organizers of our symbolic

environment. Newspapers, radio, TV and film have become the agenda-setters that structure the symbols we live with. Their selection of news, entertainment, drama and advertising form the contemporary rites and myths that cultivate our perspectives on that which exists, what is important and what is right. Much more important than their possible short-term attitudinal or behavioural effects, is their long-term cultivation of selected conceptions of the social reality. The chief encoders of these conceptions are powerful interest groups in society. It can be documented that the international flow of communications is largely steered by less than 100 transnational industrial conglomerates. This communication-industrial complex engineers a one-way traffic of symbolic messages from the metropolis states to the satellite countries. This is ironically called the free flow of communication. In fact, metropolis originated stories and images create a solid cultural basis for the global dependency system.

- (515) Today we are faced with a world-wide consciousness industry that manufactures the symbolic messages that structure our environment and cultivate our social consciousness.
- (516) The crucial question for the churches is how to relate to the on-going management of social consciousness by the public media. It seems urgent that churches monitor the conceptions of social reality that are cultivated by the media and confront them with a social consciousness that stems from the tradition of the Old Testament and the Gospel.

2. Encoding and Decoding the Christian Message:

- (517) Public communication is no longer a privilege of the churches. The churches have become one of the social institutions among others engaged in the production and distribution of symbolic messages. The issue here at stake is that the modern public media follow certain rules (codes) in this process of production and distribution of symbolic messages. These codes govern the conception and execution of their message production (encoding). In addition to this the social function of the public media determines the codes with which their audiences will consume the messages (decoding). The crucial question for the churches then becomes whether the Christian message can be encoded for the public media and how it will be decoded.
- (518) Encoding messages in the public media follows the dominant codes of the media industry and media practitioners (including church communicators) are usually fairly well socialized into accepting these codes. Can, however, the encoding of the Christian message be governed by the codes of the consciousness industry, with its selection and presentation of the news, the format of its daydream series, the construction of its action dramas?
- (519) In processes of public communication another problem is that the audiences do not watch (read or hear) the intentions with which the message is produced (the encoding intentions), but the final product (encoded message). Whatever the intention, the message is decoded

as part of an organic whole of symbolic messages that the public media continuously and extensively transmit to their audiences. If, for example, the general decoding instruction in a society is to consume TV messages as entertainment, also the Christian message will be consumed as yet another piece of trivial, non-involving material.

- (520) In this context another problem surfaces: even in our most advanced societies people are generally media illiterates. We have not yet learned how to translate the language of modern electronic communications and serious training in media literacy is needed to enable a meaningful decoding of the messages distributed by the public media.
- (521) In addition an overall question is how meaningful can encoding and decoding of the Christian message be in a total system of communication that is more geared towards domestication than liberation? This is all the more urgent since the general characteristics of the public media seem in such striking contrast with essential elements in the Christian message. Communicating the Christian message seems to conflict with the massive, anonymous, non-participatory structure of the public media. Communicating the Christian message demands concrete personal and communal participation, a process of liberating conscientization, dialogue and active renewal of human beings and their societies. It necessitates a pedagogy of the faith that liberates from enslavement in structures which keep people dependent. This is hard to harmonize with public media that structure communication one-way, hierarchical, and non-participatory so that people are domesticated for the acceptance of the social status quo.
- (522) By this analysis, it needs to be emphasized that churches have a special responsibility to explore, implement and support alternative, participatory models of communication that may encode the Christian message in such authentic ways that it can be effectively decoded.
- (523) With regard to developments in Asia, Africa and Latin America, this implies the extremely critical assessment of communication codes that are imported from the metropolis states. Needed is the search for (or re-discovery of) indigenous and adapted structures and codes of communication which will support the growing resistance to foreign ideological domination.
- (524) Furthermore, the active participation of the churches in the arena of public communication, in order to be authentic and effective, needs serious ecclesiological reflection. The theological focus of such reflection is a "communicative understanding" of the church--the church understanding itself as a communicative body. This implies a self-critical look at the communication structures and processes within the churches.
- (525) As our studies indicate, the organized churches have by and large adopted the dominant social structures and conceptions of public communication. Viewed sociologically, many churches have become bureaucratic systems which employ a hierarchical, pyramidal model of communication. Communication from the top to the bottom mainly consists

in directives, orders, rules and resolutions. Communication from the bottom to the top often fails to function freely, but is selectively distorted in order to channel mainly those messages that confirm the rightness of the decisions taken at the top.

- (526) The self-critical analysis of these communication structures and processes will be an essential prerequisite for the authentic and effective encoding and decoding of the Christian message in public communication. This is basically an ecclesiological exercise that should be guided by such concepts as the Hebrew "Dabar", meaning word and action in one symbol. The trustworthiness of the encoded Christian message will lie in the verification in the daily praxis. The key formula has to be "do as you say". Or, formulated more theologically, the Word must express and verify within history.
- (527) F. Summarizing our work in communication and documentation it can be said that two critical questions now face us: 1. the responsibility of the churches vis-a-vis the public media as the chief cultivators of social consciousness, and 2. the responsibility to find authentic models of communicating the Christian message which can effectively counteract the pervasive mind management by the consciousness industry.
- (528) These questions are of vital importance to the life and work of the churches and definitely need further reflection and action--the more so because they fit into the broader ecclesiological concerns of the Commission. The key categories in which the results of ecclesiology study are translated coincide with the main issues from the communications field. The ecclesiological implications of the churches' participation in public communication can be described in terms of dependency, adaptation, participation and wholeness. This should be no surprise, since the study of communication has been dealt with not in isolation, but as an integral part of a wholistic approach to the life and mission of the churches.

V. THE CHURCH AND ITS MISSION

- (529) The reports preceding this chapter have shown the variety of issues, concerns and needs challenging the LWF and its member churches in which the Commission on and Department of Studies have been involved since 1970. The engagement in these issues, concerns, and needs came because assistance was requested by LWF member churches or because suggestions, requests or directives were received from the Vth LWF Assembly, the Executive Committee or other Commissions and units of the Lutheran World Federation. In other words, most of the Department of Studies' agenda was not set automatically by the Commission but rather emerged as the Commission and Department continually tried to respond to the requests of the LWF and its member churches by providing "ways in which the member churches can explore together the issues which confront them as they seek to proclaim the Gospel in the world." (CS Terms of Reference)
- (530) Central to and inherent in all of the requests and consequent programmes of the Department of Studies was the basic question as to what is the Church - its identity and mission. Whether the issue is proclamation, development, peace, justice, human rights, structures, ministry, or mission on all continents, in today's explosive, complex, changing world the role of the church cannot be resolved unless Christians not only as individuals but also as worshipping communities, congregations and churches understand their identity and from this God-given identity recognize their function and undertake their mission. Yet the socio-political economic changes either to the right or the left have been so rapid, often so extreme, as to challenge Christians and churches at every level of their corporate life and witness. At the same time the imperative for prophecy and mission increases. Exploitation, injustice and godlessness are rampant everywhere. The numbers of those who have not heard of Jesus Christ increases daily.
- (531) Implicit in the question of the identity and mission of the church is its wholeness and catholicity - wholeness of life, wholeness of community, wholeness of service, wholeness of resources, wholeness of witness.
- (532) The Commission on and Department of Studies, therefore, initiated a study in 1972 on "The Identity of the Church and Its Service to the Entire Human Being", often called the Ecclesiology Study. This study, initially planned as an undertaking of the Commission and Department, found such interest and response from the member churches that by 1976 forty-six of the ninety-three member churches were actively related to the program through their own self studies. It became the central theological focus of all that the Commission and Department of Studies have done since 1970 and of many of the study programmes of the churches, particularly of the self study programmes on church economy and stewardship, that is on "The Identity and Resources of the Church," the findings from which provided basic input for section or study theme 1 of the Ecclesiology Study.
- (533) The issue of ecumenicity or catholicity of the church was dealt with in two ways: a. through the Ecclesiology Study as section or study theme 5;

and b. from a different approach through the LWF Interconfessional Dialogues which were the focus of Project Area II in the Department of Studies.

- (534) In addition, the Commission and Department of Studies continued to provide support for the programme of the Luther Research Congress. The IVth Congress was held in St. Louis, Missouri, U.S.A. in August 1971, under the theme "Luther and the Dawn of the Modern Era." The Vth Congress will be held in Lund, Sweden, in August 1977 and the VIth possibly in the German Democratic Republic in 1983 in connection with the celebration of the 500th anniversary of Luther's birth.
- (535) More detailed reports are given hereafter concerning the following programmes:
- (536) 1. The Ecclesiology Study - "The Identity of the Church and its Service to the Whole Human Being" including
- (537) 2. The Church Economy and Stewardship Studies under the title, "The Identity of the Church and Its Resources,"
- (538) 3. Interconfessional Dialogue

- (539) V.1. THE IDENTITY OF THE CHURCH AND ITS SERVICE TO THE WHOLE HUMAN BEING (ECCLESIOLOGY STUDY), including
2. SELF-STUDIES ON IDENTITY AND RESOURCES OF THE CHURCH (STEWARDSHIP AND CHURCH ECONOMY)

INTRODUCTION

- (540) When the Commission on Studies began its work in November 1970 it decided to start first with the specific assignments concerning challenges to the churches as evidenced by the Vth LWF Assembly (e.g. peace, justice, human rights, new ideologies, ecumenism) and with the assignments transmitted to it concerning provision for consultative services related to the churches' life and work (worship, education, communication, church economy, etc.) However, the Commission felt that it should also engage in a central theological study which would not only draw information from but also provide a central focus for all of the programmes of the Department. It further felt that this study should: a. follow up the study of the previous Commission and Department of theology; b. focus on the fundamental issues with which LWF member churches were struggling; and c. address itself to the theological presuppositions and consequences inherent in the churches' struggle for a faithful witness and service in their specific situations and the world of today as a whole. The Commission, therefore, decided to use one or two years for listening to the churches, for critical reflection on the work of its various programmes, and for designing a manageable, meaningful study.

- (541) In listening to the suggestions, debates and controversies within LWF member churches two main foci emerged. On the one hand, especially from the African churches voices were being raised, sometimes in harsh opposition to Western Theology, practice and institutions, which said that the whole gospel means the whole human being in all the relationships within the human community. The traditional dichotomies of the West were more and more rejected, as e.g. separating the soul and the spirit from the material base of the body, separating the inner from the outer life, the individual from society, faith from economics and politics. A signal event for these questions was the publishing of the subsequently famous letter of the Evangelical Church Mekane Yesus in Ethiopia on "Proclamation and Human Development". The issue was sharpened even more by the struggle of the Namibian black churches. They not only took courageous steps on behalf of their suffering people, witnessing for truth and justice against the South African government, but also began to challenge the traditional, especially German, dualistic and pietistic theologies, not only in Namibia, but also elsewhere, which exclude politics from the responsibilities of the Christian church and in so doing legitimize and go along with the forces and classes in power. The same questions were also raised more and more in Latin America. This was already apparent in regard to the Brazilian situation, which required that the LWF Fifth Assembly be transferred from Porto Alegre to Evian. It again emerged in the crisis in Chile, when the Chilean Lutheran church was faced with a crisis which finally ended in a splitting of the church. Through all this it became clear, as it once did with regard to German National Socialism, that the economic, social, and political "spheres" are not a secondary question of ethics but are the field where decisions of faith are required ("where and who is your God?").
- (542) On the other hand, beside and in connection with these issues relating to the wholeness of the churches' witness, the question of the identity of the church emerged as a basic central question facing churches today. What in this wholeness of Christian witness and service is the specific nature and role of the church? What is the ground on which the church stands? What is the goal towards which the church should strive? How should the church relate to other human institutions? How does it relate to the ethnic, racial, cultural, national identities of human beings? These were questions which seemed to emerge in every programme of the Department.
- (543) By 1972, it had become clear to the Commission and Department that these two issues, wholeness and identity, were the pivotal questions to which the central theological study should be addressed. It was initially intended that this study would be done by the Commission and Department, involving in the process only those churches which had explicitly raised the issue of wholeness and identity. However, after further exploration it was felt that this approach would not be satisfactory since it would not provide sufficient involvement of the LWF member churches from the very beginning in the process, confronting them only later with the end results.
- (544) It was therefore agreed that the study should be conducted at two levels: 1. By the churches through self study programmes designed by each church for itself on the issues with which it was struggling in relationship to the question of the identity of the Church and its service to the entire

human being - each church to be encouraged to take whatever study approach it felt appropriate; and 2. By the Commission and Department of Studies. In March 1973, this was communicated to all LWF member churches, inviting them to participate.

- (545) In order to facilitate the churches' self studies and to ascertain from these self studies the central issues and findings, it was planned to have annual international consultations for three years - 1974, 1975, and 1976.
- (546) From the first international consultation held in Addis Ababa, the town from which the letter on Proclamation and Human Development had been sent, it became clear that the five main foci of the Ecclesiology Study should be:
- (547) 1. Identity and service in the context of development and use of resources;
- (548) 2. Identity and service in the context of women, men, youth relationships;
- (549) 3. Identity and service in the context of political crises and opportunities;
- (550) 4. Identity and service in the context of pluralistic cultures and ideologies;
- (551) 5. Identity, wholeness and the unity of the church - the question of the ecumenicity and catholicity of the church was seen as an integral dimension of the identity and service of the church in all areas.
- (552) At each international consultation the programme was so designed that the representatives of those churches which in their self study programmes were dealing with one of the first four major study topics would meet together in what was called a cluster group to share information, discuss special problems, and draw out common findings. The fifth topic was dealt with primarily in plenary sessions as it related also to the first four topics. These cluster group sessions were followed by general plenary sessions at which common concerns were identified and discussed on the basis of the cluster groups' work.
- (553) A. CONCERNING THE FIVE CLUSTER GROUPS OF THE STUDY:
1. Identity and Resources (Church Economy and Stewardship)
- (554) The findings which were included in the focus and work of this cluster group were from the self studies of a number of churches participating in the project titled, The Identity of the Church and Its Resources.
- (555) In 1970, the Commission on and Department of Studies inherited the work of the former Commission on Stewardship and Evangelism as well as the request for a follow-up of the study on church economy conducted by the Department of Church Cooperation (as of 1972). These previous efforts had drawn attention to a variety of factors impinging on the development and use of resources for the total mission of the Church such as: statistics, admini-

stration, fund-raising, church structures, inter-church relationships, underlying economic and political mechanisms nationally and internationally, and the basic theological questions of the nature and self-understanding of the Church.

- (556) In 1972, a consultation was held in Geneva together with representatives from churches in Asia and Africa anxious to continue or take up for the first time self studies on church economy and stewardship. At this first meeting three major points were made: a. the new programmes should be self studies designed by the churches themselves to fit their needs and situations; b. the self studies should give major attention to motivation, that is, the identity taking into account many and varied factors such as structures, fund raising, socio-political-economical realities, administration, decision-making, etc.; and c. that western churches and donor agencies should be urged to join in the self study efforts since they exert a strong influence on the churches in Asia, Africa and Latin America and because they draw their money from societies which exploit and impoverish others, thus hindering development of indigenous resources.
- (557) On the basis of the above decisions the project was launched. A letter of invitation co-signed by the Directors of both the Department of Church Cooperation and Studies was circulated to all churches. However, the western churches did not reply and later personal requests were not accepted. Thus the programme has been centered mainly in Asia and Africa. Of the churches ultimately participating in this programme, the following churches indicated their wish to link up their self studies with the Ecclesiology Study and formed cluster group 1.
- (558) Ethiopia (Evangelical Church Mekane Yesus)
 Madagascar (Malagasy Lutheran Church)
 Tanzania (ELCT Central Synod and Arusha Synod)
 Liberia (Lutheran Church in Liberia)
 India (eight churches from India)
 Hong Kong (Evangelical Lutheran Church)
 Indonesia (HKBP and HKI)
 USA (National Committee Study Committee)
- (559) Following the 1972 consultation three regional consultants were appointed, two for Africa (Rev. Tasgara Hispo and Mr. Berhe Beyenne) and one for Asia (Bishop Carl Fisher) to assist churches in their self studies. In November 1973 at a meeting in Geneva the regional consultants together with LWF staff developed guidelines for the self studies and proposed that the title of the programme be changed from "Stewardship and Church Economy" to "Identity and Resources of the Church," the proposal being accepted by the Commission on Studies at its next meeting. As to the guidelines, they suggest that each study give attention to four major considerations:
- (560) Who are we (historically, theologically, economically, politically, socially, culturally, ecclesiastically, administratively)?
 What needs to be changed (on all these levels)?
 How to go about it (on all these levels)?
 Implementation
- (561) The self studies of the churches are supported jointly through the Department of Church Cooperation which provides subsidies for local costs and

the Department of Studies which provides consultative services and subsidies for workshops, regional and international consultations and funds for documentation, newsletters and information sharing. Coordination in Geneva is maintained through an interdepartmental staff committee.

- (562) As of the end of 1976 18 churches have undertaken self studies related to this programme. Some have set target dates for financial independence. Others are striving to raise the level of economy and resources. All are striving toward self-reliance. They have been assisted by consultative services, by information sharing through newsletters, by local and national workshops, and by two Asian and one Indian consultations. During 1975-1976 the U. S. National Committee has contributed two essays to the programme.
- (563) As the engagement of the member churches in study and action toward self-reliance is a major undertaking requiring time it will remain a continuing effort for some years to come. Some of the salient issues involved are reported in the findings of the 3rd International Consultation of the Ecclesiology Study under the heading, "Dependency and Adaptation."

2. Identity and Service in the Context of Women - Men - Youth Relationships

- (564) This question has received more and more attention in all continents during the last years. The Department of Studies has provided consultative services and leadership training in this area. Specifically within the framework of the ecclesiology study, various synods and dioceses in the Evangelical Lutheran Church Tanzania and the National Committee of the German Federal Republic participated. Already during 1971 to 1973 Rev. J. Kiwovele had developed an expanded study on "Parish Life in the Evangelical Lutheran Church in Tanzania" which looked at the Mission of the Church in the context of traditional and changing African family patterns. The Eastern and Coastal synod concentrated on the problem of marriage stability in the context of social change, while the North-Western diocese raised the question of adequate participation of women and youth in church and society. The West German National Committee sponsored a large and differentiated research project on "Women as Innovative Groups", a project which includes: surveys on available literature and reports on the women's question, theological studies on the cooperation of women in the church, studies on church practice, studies on educational theory and teaching methods concerning the role of women in church and society, studies on women's position in the world of work, and new forms of partnership.

3. Identity and Service in the Context of Political Crises and Opportunities

- (565) The critical problems posed by the national and international economic and political orders were most urgently felt and, therefore, taken up as the focus for their study by churches and Christian research institutes in South Africa, Namibia and Latin America (Argentina, Brazil, Chile, and Mexico).
- (566) The main issue raised by this cluster group related to the fact that Christians and churches, whether they wish it or not, are deeply influenced in their attitudes, beliefs, practice, and institutions by the sur-

rounding socio-economic and political systems. Various analytical methods were therefore used to better understand the interactions between church and society. Ways were sought to raise these interactions to greater recognition by the churches and to overcome false adaptations and dependencies.

4. Identity and Service in the Context of Pluralistic Cultures

- (567) In this cluster group churches mainly of the Northern hemisphere (Norway, Sweden, Finland, German Democratic Republic, United States) and one diocese of the Evangelical Lutheran Church in Tanzania participated. Here questions of adaptation and dependency arose. What is the identity and the mission of a church in societies which on the one hand have been influenced by Christian values as reflected for instance in elements of the welfare state, socialism, ujamaa, and yet on the other hand still maintain an ideological pluralism? How to overcome the historical boundness of many of these Lutheran churches to the middle-class and its values and attitudes so that the middle-classes may be mobilized for authentic Christian witness in service for others? How to deal with the ideological, practical, and institutional ties of some of these churches with the civil religion of their environment?

5. Identity, Wholeness and the Unity of the Church

- (568) The ecclesiological and practical question of the unity of the church is part of all the other four issues. The Ecumenical Committee of the United Evangelical Lutheran Church in West Germany focused its study on one aspect of the ecumenical dimension, namely the criteria for discovering the factors which enable or prohibit a mutual recognition of ministries and of ordination among various confessional churches.

- (569) B. CONCERNING THE THREE INTERNATIONAL CONSULTATIONS:

1. 1974 Addis Ababa, Ethiopia

- (570) The first Consultation focused on describing the problems with which the participating churches found themselves confronted and on developing methods as to how to analyse these problems. A special research method workshop was held in order to discover various ways for research which meet the different cultural situations and the goals of the self-studies. It had been found that some of the western methods (e.g. questionnaires) worked harm in some situations and even hindered the involvement of people in processes of self-examination and change. Therefore, particular care was taken to spell out the implications and possibilities of participatory forms of research. Also questions of inter-relationship between theology and social sciences were explored.

2. 1975 Bossey, Switzerland

- (571) In this consultation major attention was given to analysis and to criteria for evaluation and theological judgement. A second research method workshop was also held.

- (572) Main emphasis was given to a careful study of the marks of the Church according to the Creeds and to Luther so that criteria could be determined against which to check the actual life of the participating churches. In this way the aspects of wholeness and identity appeared in a clear way. The creeds speak about the Oneness, Holiness, Catholicity, and Apostolicity of the Church. Luther in his treatise "On the Councils and the Church" (1539) describes the incarnation of the Holy Spirit in the holy people of God as fulfillment of both tables of the law (love toward God and neighbours). Thus the marks of the true Church include not only word and sacraments, but also the power of the keys (church discipline), the public ministries, prayer and public praise, the suffering of persecution and the cross because of living as followers of Christ, the fulfillment of the second table of the law including all social, economic, political responsibilities. With regard to the historical developments in Lutheran churches it was stressed that the isolation of word and sacrament has to be overcome by stressing and practising the inter-relationships of all marks of the Church. This corresponds to a stronger relation of the christological emphasis of the Reformation churches to all aspects of the Trinitarian faith.

3. 1976 Arusha, Tanzania

- (573) The final consultation not only summarized the findings of three years of study, but also raised strategic questions and made recommendations (repentance and renewal). It was found that the problems common to and implicit in all the studies fall under the following headings:

- Dependency
- Adaptation
- Wholeness of mission, service, and political responsibility
- Internal life and work (including questions of participatory structures)
- Wholeness, identity, and the unity of the church

The following are the main statements of the final report relating to these problem areas:

a. Dependency and Adaptation

- (574) "Dependency is a global economic, political and cultural process which has a dehumanizing effect on all who become involved in it, both the nations of the southern hemisphere which struggle to create viable economies, just political systems and to rediscover their cultural heritage, and the nations of Northern Europe and America which have exploited the others and imposed on them structures, values and customs that are alien to them. The relationship between churches and mission societies in the North, and the young churches in the South are part of these structures of dependency. This issue needs to be viewed from Biblical and theological perspectives if just solutions are to be found which lead to common dependence on God in Jesus Christ and true inter-dependence and sharing among all peoples.

- (575) How to cope with the problem? Ideologies are often created to legitimate an idolatrous, syncretistic and enslaving adaptation on the one hand, and a dehumanizing and unjust state of dependency on the other. This also blocks the way to mutual Christian inter-dependence and liberation. When this happens, Luther's emphasis on the Biblical doctrine of justification by faith alone, including the understanding of the double use of the Law is the decisive weapon against this perversion. The theological use of the Law unmasks the attempt at self-justification implied in fake adaptation and false dependency, thus educating the Church to Christ, who is our justice. The political use of the law helps to develop creative alternatives. Liberated from self-justification and towards repentance and renewal we are able to be self-critical and recognize our personal and corporate complicity in denying the rights of others or relying on a wrong dependency. If and when the Church lives like this, even if it does not do so perfectly, the true significance of its anti-totalitarian, anti-bureaucratic, non-conformist character will be clearly seen in all dimensions of life."

b. Wholeness in Life and Mission

- (576) "The fundamental theological affirmation which gives the Church its identity in its internal life, its mission and its service is this: that God has created us, given us new life in Christ as a gracious gift and that all we are and all we do in the Church and as a Church depends on this grace.
- (577) The regional group discussions of this life and mission of the Church developed along lines which can be summarized as 'The mission and service of the Church is that of a whole community to the whole human being and the whole human community'.
- (578) What is mission and service to the whole human being and the whole human community? It is bringing the light of the gospel of freedom to human beings who have physical bodies and minds, as well as souls, and whose life has social and cultural dimensions. The Church has therefore to aim at reaching all these aspects in its mission and service.
- (579) Mission (kerygma), service (diakonia), and community life (koinonia) are to be held together, each enhancing the other in the approach to the whole human being.
- (580) This is liberation rather than paternalism. Those who are disadvantaged or oppressed seek freedom from these conditions as part of their liberation from their whole bondage (social, economic, political, personal, etc.). Privileged Christians who gain from their oppressed brothers and sisters seek to be liberated from their own bondage to the wrongs of their society and to share in the struggle for freedom from degradation and misery in the underprivileged parts of the world.

What makes for the wholeness of the Christian community?

- (581) Inclusiveness. The Church is open to all sorts and conditions of persons - all ages, both sexes, all races and colours, all economic and social groups and the marginalized of the world (the handicapped,

the illiterate, orphans, etc.). No category is to be excluded as such, but this does not imply neutrality towards all aspects of the life of people. All must be called to repent and amend both individual and corporate wrong.

- (582) The correct relationship between clergy and laity. The church is of the people; the clergy are and should be servants, not masters. Status, salary and education should not isolate the pastors from their people.
- (583) Taking seriously local groups of Christians. The Church really lives its life at the level where people gather around the means of grace, and the small local group needs to be esteemed, encouraged and supported in all its activities by means of a steady flow of information linking it to others, by fostering koinonia in every way and by a programme of life-long education.
- (584) Integrity. The values coming from the Gospel may not be compromised. As we believe, so we must act, and be willing to suffer for the sake of the truth in Christ and out of love for our neighbours."

c. Identity, Wholeness and the Unity of the Church

- (585) "The question of identity of the Church and the ecumenical question basically coincide, identity being not a static, but a relational concept, in ecumenical perspective, of the unity, the holiness, the catholicity and apostolicity of the Church.
- (586) These four credal marks of the Church point to what is central: the quality of our community. This quality is challenged at the point where we keep affirming the confession of the fathers and do not reflect the diversities of cultures we experience.
- (587) All international church structures need to be judged according to the same criteria. One of those is that they should not be divisive with regard to the local and national levels. In this context it should be noted that the constitution of the Lutheran World Federation states that the Federation shall foster the interest and participation of its member churches in the ecumenical movement as a whole. This implies that there should be no competition between the Lutheran World Federation and the World Council of Churches, but cooperation in strengthening the united Christian witness of the local churches in their given situation and world context.
- (588) To the extent that Lutheran churches together with others strive to become more fully and visibly this new worshipping, witnessing and serving community in Christ they shall move towards the goal of the unity of the Church in order that the world may believe! First and foremost, the Church needs to identify itself locally as one, holy, catholic and apostolic. Therefore, where superstructures such as the Lutheran World Federation separate Christians they need to die. For structures should not be the Church. Rather the Church is those people who represent it in the congregation. There are thus no more or less important churches

in the Lutheran World Federation. Only if the churches want it, will it continue to exist.

Interconfessional Relationships - the Unity of the Church

- (589) It is surprising to discover how little importance the self-studies have attached to the confessional dimension of identity. How can Lutheran identity and identity in Christ both be made visible? As a matter of fact, the unity in the Gospel is always in danger of being overshadowed by our identity as Lutherans. The Church is called to be a confessing community as Christians not as Lutherans. This is not in the first instance a matter of structures. Insofar as Lutheran and other churches are related to Christ in confessing the living faith in accordance with the Bible and the common creeds of the Church, they are already part of the one Church, although we have still to struggle hard to find concrete ways of uniting our witness in the truth of the Gospel. But this authentic understanding of our unity is being obscured by all kinds of false identities to which we have to die to rise again to our true identity (e.g. where ethnic, cultural or social differences are legitimated by so-called confessional differences).
- (590) In this respect, inter-Lutheran relationships present a particular ecumenical challenge, because they can become anti-ecumenical. Only through common worship and common struggle with churches of different backgrounds do we take seriously that the Church is called to be one and finds its identity in Christ.
- (591) New "families" coming out of "inter-marriage" of church/confessional families may begin new histories of confessing the faith. In such "inter-marriage" they do not become competitors, but continue in their relations to the families from which they come.
- (592) All ecumenical concepts such as "organic unity", "conciliar community", etc. have to be evaluated on the level of the parochia, which is the living unit where we experience community. Neither the global nor the national level will prove to be decisive.
- (593) We should do as much as possible together which for reasons of conscience we are not compelled to do separately. This needs to be spelled out, also in the field of finance, where the Lutheran family as the wealthiest is running the danger of dividing the people of God rather than uniting them."
- (594) These introductory statements of the final report are followed by concrete recommendations which the participating churches in the various regions give to themselves and to the LWF.
- (595) C. THE STUDY EFFORTS OF THE COMMISSION AND DEPARTMENT OF STUDIES
1. Commission seminars
- (596) In addition to its normal business the Commission itself engaged in two seminars related to the Ecclesiology Study. In 1974 it concentrated on

the problem of the identity of the Church between power and suffering. In 1975 it concentrated on concepts of "Identity and Wholeness". In both instances it focused on the implications of identity and wholeness for interchurch organisations such as the Lutheran World Federation in the context of international relationships.

2. Staff Seminars

- (597) The Department of Studies staff held three seminars. In 1973 the theme was "New Testament Ecclesiologies and their Significance for our Understanding of the Church Today". One of the interesting findings was that the western development, which still is decisive for most Lutheran Churches, built only on very few of the many options of ecclesiology which might be liberating for the quest for authentic church life in other than Western cultures and even for the West today. The second seminar in 1974 dealt with "The Renewal of the Church in Crisis Situations and the Work of the Holy Spirit". Here, implications of a trinitarian theology for community life were considered. The third seminar held in 1975 dealt with the role of the Church in the question of root causes of social and economic injustice as well as of sexist discrimination.

3. Ecclesiology Team

- (598) As more and more churches participated in the Ecclesiology Study and as the process of study became more and more diversified, the Commission appointed a team of six persons to summarize and help interpret the materials. The team was led by the chairman of the Commission, Dr. Karl Hertz/USA, and included Mr. T. Bakkevig/Norway, Dr. W. Everett/USA, Rev. J. Kiwovele/Tanzania, and Dr. G. Scharffenorth/FRG. Unfortunately Bishop M. Buthelezi was not able to participate. The team worked from July to September 1976 in Bossey, Switzerland, preparing a book with description, interpretation and recommendations relating to the study process as a whole and its findings.

CONCLUSION

- (599) The Commission on Studies in its last meeting in November 1976 adopted a final statement with recommendations highlighting the main findings of the whole study process. It concludes:
- (600) "The one, holy, catholic, and apostolic church is the incarnate reality of the body of Christ found in every place where people gather around the Word and the Sacraments and are empowered to live in community with one another and in loving service to their neighbors. This church is called to proclaim the whole Gospel to the whole human being, drawing all who hear into full participation in life together and helping them in their daily tasks in the structures of society to work for greater justice, concern for human dignity, and peace in the world.
- (601) The tasks which Christians face in our day are far from easy. They will probably become more idfficult. The member churches

of the Lutheran World Federation participating in the Ecclesiology Study have, however, shown a greater awareness of what it is they are called to be and do, a stronger commitment to deal with the problems and failures they have uncovered, and a growing maturity of vision. The Ecclesiology Study was more than a research project; it was an experience of community in the people of God, sharing gifts, bearing burdens, and growing in love for one another.

- (602) This experience of how God works in the midst of His people brings the promise of continued growth and deeper commitment in the future."
- (603) The final report of the 3rd International Consultation in Arusha, 1976, states: "Never before have churches in the Lutheran World Federation from all parts of the world, especially from Africa, Asia and Latin America, participated as intensively in a study process as in this one." (P. 15) It may also be added that this study process provided a unifying factor to the study work of the entire LWF/DS. All this is a reason for joy and thanksgiving.
- (604) As to the future, many churches have decided to continue in their self-studies and follow-up during the coming years. The consultation in Arusha, therefore, recommended that the LWF continue to support this continuing study process. If this is done:
- (605) 1. New ways should be found to achieve more and broader involvement and international exposure of the larger churches of the West in and to the study of this important subject.
- (606) 2. High priority should be given to the training of researchers and research consultants especially in the churches in Asia, Africa, and Latin America so that they are enabled to assist their own churches in their self-studies. To this end there is need to continue the research method workshops.
- (607) 3. The process and the results of the self-studies should be more closely linked with the permanent life expressions of the churches in worship, education and communication. This means that the findings of this study need to be implemented and thus tested.

V. 3. INTERCONFESSIONAL DIALOGUE

A SUMMARY REPORT OF ISSUES, CHALLENGES AND PROGRAMMES IN LWF ECUMENICAL WORK SINCE EVIAN

A. ISSUES AND CHALLENGES

- (608) The Evian Assembly underlined the fact that ecumenical concern is an integral part of Lutheran identity - that constitutionally the LWF is committed to the Lutheran Confessions and to ecumenism. The Federation has in many ways expressed the conviction that the Gospel to which the Confessions witness is for the whole church and is a Gospel which pleads for unity, not division. In addition to these emphases the Evian Assembly also pointed out some serious problems in the Lutheran ecumenical work. Some voices said that confessional identity must be redefined in changing circumstances in order to be faithful to the ecumenical purpose of the Confessions. The LWF was encouraged to take this task more seriously than it had thus far.
- (609) Many of the issues raised at Evian and during the past six years have been addressed by the Strasbourg Institute in its effort to clarify the essentials of Lutheran identity. So too with the Department of Studies work on the "Identity of the Church and its service to the Whole Human Being." More specifically, however, these problems have been taken up in the effort to develop an ecumenical methodology.
- (610) In 1972 the Executive Committee followed up on the Evian discussions by requesting that an ecumenical methodology be worked out. This effort was completed in 1976 with the International Consultation on Ecumenical Methodology (note Exhibit(J)). The documents produced at the meeting on ecumenical method attempt to answer three fundamental questions:
- (611) 1. How have the results of past ecumenical dialogues been received by the churches and implemented in the lives of the churches ?
- (612) 2. What is the relationship between theological consensus and lived community ?
- (613) 3. What role do the so-called non-theological factors play in ecumenical dialogue ?
- (614) Embedded in these three general questions is a whole host of more specific ones, among them would be:
- (615) a. How do doctrinal conversations relate to questions of worship, witness, nurture and service in the lives of the churches?

- (616) b. Do the people engaging in ecumenical conversations actually represent the daily life concerns of the women, men and children of the churches ?
- (617) c. How are the theological priorities for ecumenical dialogue set ?
- (618) d. What kind of unity is being sought in these ecumenical endeavours ?
- (619) The nature of these questions indicates that interconfessional dialogue in the future would benefit from being related more directly to study and research on basic questions of identity and ecclesiology - such as has been going on in the Department of Studies.

B. STRUCTURE AND PROGRAM FOR LWF ECUMENICAL EFFORTS

- (620) The program of ecumenical work has three complementary components. First of all the Studies Department is charged with the responsibility of carrying out studies on ecumenical matters and relating research in other areas to ecumenical questions. Secondly, the actual implementation of dialogues and inter-church ecumenical relations is guided by the Executive Committee with the help of its Standing Committee on Ecumenical Relations which was established in January of 1972. This program is carried out through the office of the General Secretary. The third component is the full scope of the work done by the Strasbourg Institute for Ecumenical Research. Not only is the Institute's research basic to LWF ecumenical work, but at the request of the General Secretary it takes responsibility for the implementation of specific dialogues and research projects.
- (621) In the past seven years the LWF has been involved in I. International Conversations, II. Regional Conversations, III. Official Visitations, IV. Study Projects, and V. Ongoing Working Relationships with the World Council of Churches and other World Confessional Families.
- (622) 1. International Interconfessional Conversations
 - a. Lutheran/Roman Catholic
- (623) A first series of meetings of a Joint Study Commission was held between 1967 and 1971. Having its roots in informal contacts made during the Second Vatican Council, this group addressed itself to fundamental issues contested during the period of the 16th Century Reformation. As a result of the serious deliberations on questions of the Gospel and the Church, Structures of the Church, and others, the group discovered unexpected areas of agreement. Both sides, for example, affirmed the authority of the word of God in and over the church. Also the two communions worked together to reconceive the doctrines of justification and sanctification in light of their biblical origins. This resulted in a correcting of the polemical misconceptions persisting in Lutheran as well as Roman Catholic teachings. These areas of agreement are recorded in the Malta Report released in January of 1972.

- (624) A second series of meetings which began in 1973 continues to the present. The newly appointed Lutheran/Roman Catholic Commission engaged in this work was given the task of promoting the reception of the Malta Report and continuing work on questions arising in the earlier series of discussions. Meeting in 1973, 1974 and 1976, this Commission now is concentrating upon the questions of the ministry and episcopacy as well as studying together the doctrine of the eucharist.
- (625) During the past five years the LWF has joined with the World Alliance of Reformed Churches and the Roman Catholic Church in studying the Theology of Marriage and the Problem of Mixed Marriages. In the four meetings leading up to the final one in April of 1976, this multilateral Study Commission has focussed its attention on sexuality and anthropology in modern thought, the sacramentality of marriage, and the indissolubility of marriage. The final report of this commission is now being prepared in the Vatican and should be available soon.
- b. Lutheran/Reformed
- (626) The Lutheran/Reformed Joint Committee which has met quite regularly since 1970 has engaged itself in exploring the "Concord" as a model of church fellowship, the question of whether or not there should be a common Reformation voice in the ecumenical movement, the relationship between justification and social commitment, confessionality and implications of the Leuenberg Agreement, among other issues. It has recently recommended that the two world confessional families focus their future work on Reformed/Lutheran relations as they exist at the regional and local level of the church's lives.
- c. Lutheran/Anglican
- (627) Official "Anglican/Lutheran International Conversations" sponsored by the Lambeth Conference and the LWF took place from 1970 to 1972. From the very beginning the Commission examined the conditions for "mutual recognition and fellowship between the two churches" in the setting of the general mission of the Church of the world. They discussed: authority, the Church, word and sacraments, apostolic ministry, worship. The findings of these meetings were summed up in statement form in the Pullach Report of 1972. In 1973 an official Joint Working Group was established to evaluate the responses of the churches and to further implement the practical recommendations of the report. At its meeting in December 1975 this group recommended a regional emphasis in future work with special attention given to Lutheran/Anglican relations in the USA, Tanzania and Europe. The Executive Committee is presently considering the entire report of the Joint Working Group.
- d. Encounters with other communions
- (628) The Evian Assembly charged the Commission on Studies with the task of "promoting and assisting Lutheran/Baptist and Lutheran/Methodist dialogue." Plans were made in 1974 for international level conversations with these denominations; however, because of financial limitations placed on the ecumenical dialogue program, these plans had to be cancelled by the Executive Committee in 1975.

- (629) Until now, international level conversations with any of the patriarchates of Eastern Orthodoxy have not been possible.
- (630) It should be noted here, that in March of 1974 an Evaluation Consultation on Ecumenical Contacts between Lutheranism and Orthodoxy was held in Liebfrauenberg, France.

2. Regional Interconfessional Conversations

- (631) Of the many contacts with regional dialogues the LWF has been most intimately involved with the pre- and post-Leuenberg doctrinal discussions. Beginning with the Bad Schauenburg conversations in 1967 the LWF has assisted the member churches involved in many ways as they sought new levels of understanding and fellowship with Reformed churches. In 1974, a year after the writing of the Leuenberg Agreement, the LWF made arrangements for a consultation on "Lutheranism after Leuenberg", held Nyborg Strand, Denmark. With the World Alliance of Reformed Churches and the WCC Faith and Order Commission the LWF has assisted in the task of initiating the post-Leuenberg doctrinal discussions.
- (632) As a general principle the LWF has encouraged international presence if not direct involvement, in the many regional conversations taking place.

3. Official Visitations

- (633) Since 1969 a number of official LWF delegations headed by the General Secretary and/or the President have visited Rome, Istanbul and Bucharest. The 1969 visit to the Secretariat for Promoting Christian Unity in Rome laid the plans for the work of the Lutheran/Roman Catholic Commission which was to follow. A second visit in October, 1976 was made in order to discuss concrete tasks that LWF and Secretariat staff must carry out cooperatively. In both instances an exchange of greetings with the Pope took place. In 1974 a delegation visited Patriarch Justinian I in Bucharest and Patriarch Dimitrius I in Istanbul. The purpose of this visit was to solidify contacts with those patriarchates and to gather data which would assist Lutheran churches in their continuing relationships to the churches of the Orthodox East. A visit to the Patriarchate of Moscow, planned for 1974, was postponed but hopefully will be made in the future.

4. Study Projects

- (634) In response to the request of the LWF Assembly in Evian a study of Pentecostalism and the Charismatic movement is now in the process of being carried out. A report plus some suggested guidelines for the churches to consider as they relate to the Pentecostals and Charismatics should be available by the time of the next Assembly.
- (635) The most significant study project related to ecumenics has been that on ecumenical methodology. As discussed earlier in chapter A "Issues and Challenges", this research has had a pervasive quality. It has encouraged self analysis and self criticism in all ecumenical activities of the LWF in recent years. This process should continue. Too, a beginning has been made in the

task of relating the process and results of the Ecclesiology Study to ecumenical work. As the Ecclesiology Study is concluded, or as it continues in new forms, there should be many new opportunities to see relationships between the two areas of work.

5. Ongoing Working Relationships with the World Council of Churches and World Confessional Families

- (636) In many instances during the past six or seven years staff from Strasbourg or Geneva have worked closely with staff of the Faith and Order Commission. Such work may involve research and publication or simply carrying out special assignments as was the case in arranging for the Leuenberg doctrinal discussions. The Secretary for Interconfessional Research served as an advisor for the 1975 meeting of Orthodox leaders in Soviet Armenia - a meeting sponsored by the Commission on World Mission and Evangelism of WCC. Too, he served as co-opted WCC staff for the Section II (Christian Unity) work at the Nairobi world assembly.
- (637) In addition to the continuing efforts to work jointly with one other confessional family or communion, e.g. Reformed, Catholic, Anglican, there will be a joint effort in the future to study the implications of the bilaterals which will involve seven confessional families and the WCC. The planning of such a forum is being done by the Conference of Secretaries of World Confessional Families and is in keeping with the unofficial and informal nature of the Conference.

6. Working Group on the Interrelations between the various Bilateral Dialogues

- (638) Beginning in 1974 a Working Group established by the Executive Committee has been giving attention to the question of how the various bilateral dialogues relate to each other. In its report to the Executive Committee the group will also discuss the relationship between Lutheran confessionality and Christian unity, ecumenical methodology, and, make some proposals regarding the future ecumenical strategy of the Federation.

CONCLUSION

- (639) Many dialogues and studies have been suggested or mandated by the Executive Committee in recent years, but because of financial restrictions or staff limitations, have not been carried out. Following the World Assembly it will be necessary for the Commission on Studies to give further consideration to these suggested programs.
- (640) In all of this there is a fundamental challenge to the Studies work of the Federation in the future. That challenge is to find concrete ways that the activities of official LWF ecumenical work might be integrated more fully into the wider scope of the LWF's theological study and reflection programs. Should this be done the results of past and present ecumenical conversations could be shared and tested and the ecumenical work itself enriched.

VI. CONCLUSION

- (641) The preceding sections of this report have attempted to give an overview of the challenges and problems with which the Lutheran World Federation and its member churches have been confronted since 1970 and the response of the Commission on and Department of Studies (CS/DS) through studies and consultative services.
- (642) Throughout its work the CS/DS, in its engagement with the LWF member churches on the questions, "Why, to what end and how best can the Church respond to the challenge of the Gospel and the world in its life and work?" have tried to maintain a critical stance. Studies are constructive only if they are critical. This does not mean that they necessarily reach negative conclusions but rather that all factors are openly and honestly discussed, evaluated, and acknowledged. Repentance and renewal go hand in hand.
- (643) It is noteworthy that the Lutheran World Federation in establishing the Commission on and Department of Studies not only intentionally provided for this critical function within its structure but also during the past seven years continued to support financially and otherwise the CS/DS at a time of world financial recession and of socio-political reaction to and suppression of participatory involvement and critical challenging. For this thanks and appreciation are expressed to the LWF member churches, national committees and donor agents.
- TENSION BETWEEN (SELF) CRITICAL STUDIES AND DECISION-MAKING BODIES:
- (644) However, in looking both to the past and to the future it is clear that there is always tension between critical study, self or otherwise, and human practice; between the process and findings of critical study and the intentions, structures, conduct, and leadership of an organization, community, church or society. The one is concerned with the recognition of the reality of what is and its consequences in order that there can be change - renewal. The other, for example, in the field of leadership or politics, is concerned with the realization of the possible on the basis of ideologically accepted and tried modes of conduct - status quo or gradual change.
- (645) In the secular sphere this tension, often resulting in open and explosive conflict, was much in evidence in the late 1960s and early 1970s. The last LWF Assembly in Evian 1970 met on the crest of a wave of ferment and demands for social, political and ecclesiological liberation and renewal. Part of this was at the instigation of youth who, disillusioned with the machinations of society and the intolerable injustice, exploitation, inequality and self-destruction they found in the world, demanded change. Part of it was the consequence of the struggles for freedom by newly emerging nations or peoples subjugated and discriminated against by others politically, racially, socially, and economically. This demand, this struggle still continues - by the youth, but in different ways, and by peoples of various countries still seeking liberation and justice - e.g. South Africa, Namibia, etc.

- (646) Yet, as indicated in the project reports, the present is characterized by a backing away from uncomfortable long term problems, by reactionary use of power, and by suppression of criticism. Self interest and the exercise of power in the service of self interest continue to maintain and even widen the gap between the powerful and the powerless, the rich and the poor, the oppressor and the oppressed. Because the so-called youth revolt, not always having acted wisely in tactical, political terms and in terms of valid long term goals, seems to have acquiesced, the tendency now is to return to business as usual, to relegate the explosive challenges voiced in the 1960s to the periphery.
- (647) The Lutheran World Federation needs to guard against the same developments happening or continuing in the church. There is always the danger within the churches of parallel developments with society. The CS/DS has experienced with some a tendency to react defensively or even disapprovingly when questions or studies were proposed or findings presented which might question the theology, structure, practice and behaviour of churches in societies which enrich themselves globally at the expense of others and asking what this means for Christian identity and witness in the world and how the churches in such situations can be obedient to God or be or become a mark of His good reign.
- (648) Other churches, especially in Africa but sometimes also in Latin America and Asia, are pressing for critical examination of just such questions. For them it is not an academic issue, but a need which arises from experiences of exploitation and suffering in their daily life, in their congregations and in their societies. These experiences 1. compel them to discover their own identity, 2. demand openness and renewal on the part of their sister churches in Europe and America with whom they are intertwined in faith, fellowship and dependence, 3. thrust them into the political, social, and economic arena of national and world politics.
- (649) The positions cited above are not complementary but divergent. There is an inevitable tension or conflict, not only between churches, but also within churches and within the LWF itself. It is the tension between what is and what ought to be. This tension is not in itself bad. Rather, it is essential for the church to be the church, for the LWF and its member churches to be God's instruments for witness and service. Renewal requires repentance, and repentance requires openness to self and external study and criticism.
- (650) It is imperative, therefore, that the LWF continue to be a forum which gives scope for this tension and conflict through critical studies at all levels of the LWF and its member churches and through openness and participatory involvement directed toward repentance and renewal of the church and its mission. It is decisive for the competent and faithful exercise of the churches' task. It would constitute a grave ecclesiological error not to provide for this. In New Testament language, one body needs different members with different functions. All the different members need their integrity and their freedom, albeit related to the good of the whole, so as to contribute their specific charisma.
- (651) It is part of the necessary struggle for truth that, corresponding to different bases of experience and information, there may be different interpretations and conflicts as to what, in the long run, will serve the common good. For, the well-being of a whole body is ultimately based on what, in classic terms, has been called truth. Too many illusions about the real situation may be fatal.

(652) CONCERNING THE FUTURE:

This has definite implications for the LWF and its member churches now and in the future.

(653) 1. Recognition of the Necessity for and Consequences of Critical Study:

It means that both within the LWF and its member churches and National Committees it should be recognized that:

- (654) a. Provision needs to be strengthened or made for adequate continuous action and reflection - that is, studies which are seen as instruments for repentance and renewal and therefore as an integral part of the churches' and LWF's life and witness. This requires establishment at the national level not only of competent and viable programmes for the conduct of studies but also of counterpart or partners for international cooperation. As much as possible, the variety of positions existing within the member churches ought to be represented in both the national and international programmes. In the past this has not always been the case. In many instances there were no counter parts for international partnership in studies. As a consequence the various perspectives and theological approaches of member churches were not always represented. In an international organization, participation in decision-making by many churches with their different interests provides a scope for freedom. This is very healthy and important for the common struggle for truth.
- (655) b. Participation in international study needs to be participatory, involving those who are related to an issue in mutual, open exchange built on respect for the integrity of the other. All voices need to be heard and given attention. This requires careful guarding against conscious or unconscious use of power (academic, political or economic) to prevent "other voices" from being heard or critical opinions being expressed. Present political and ecclesiastical power and dependency structures are such as to make this to happen all too easily.
- (656) c. Continuing critical study and evaluation needs to accompany the attitudes and activities of the church at all levels if the church is to be an effective witnessing community in the world. This may mean challenging cherished concepts, attitudes, structures and activities. Consequently tension, debate and perhaps conflict situations will inevitably arise. This needs to be recognized and respected, dealt with in such a way as to bring about renewal rather than division or suppression.
- (657) d. Deliberate processes for evaluating, interpreting and deciding on priorities need to be given continuing attention. This includes the allocation of sufficient funds for studies as well as for charitable and inter-church aid activities. It is easier to raise funds for charity or interchurch aid than for basic studies. The LWF study of "Root Causes of Social and Economic Injustice" is a step in this direction, but more coordination and joint strategy at the LWF level is essential.

(658) 2. Openness and Respect for Various Theological and Methodological Approaches:

To a large extent the Vth Assembly set the initial agenda for the Commission on and Department of Studies, including the study of "hot issues" such as peace, justice, human rights, Marxism, China, etc. From the beginning there were tensions and misunderstandings with which to contend. But after the initial stages where administrative problems had to be corrected, there remained a continuing debate centering on the theological methodology used by the CS/DS. Some have claimed that the CS/DS have neglected to take up and develop classical theological questions and methods. The question of the identity of the church and of the type of theology that serves this identity is at the center of the issue. For example, there is the notion that the church and Christian groups can deal with the "principalities and powers" simply by resorting to a slightly larger measure of social activism. It is particularly through the Ecclesiology Study, which always attempted to take into account the questions raised by the Executive Committee and others, that the participating churches discovered that the questions of the large systems of dependencies and the usually unconscious adaptation of the churches to these systems as well as the modes of behaviour supporting them had to do with the core of faith ("Where is your God?" "What do you set your heart on?"). Through this it was discovered how significant the spiritual overcoming of sin and false dependencies was for the daily life of individuals, groups and peoples. This penetration of the whole life with the spirit of Christ and the theological endeavour to spell out the implications of such wholeness have determined the work of the past years.

(659) Yet, was it really this endeavour to penetrate, in a process of mutual exchange, the whole life and the whole experience of life, the sufferings and problems of churches and of people in biblical, theological, spiritual and rational terms, in the widest sense of the word, that is meant by the call for more theology? In their time all classical theologies were once the expression of the same kind of intensive theological struggling. St. Augustine had to cope with the fall of Rome and the collapse of the entire culture of antiquity. Even the great scholastic systems came into being as a result of important scientific, social and political challenges. Luther interpreted the word of God in a manner close to life at a time of major upheavals in culture, economics and political and legal structures. He deliberately interpreted it for his "beloved Germans"; although, at times, he called them such strong names as "beasts". Yet on the other hand, he hoped that they would suffer to be educated by God's spirit and thus be able to make a contribution to world Christianity.

(660) Could it be that the call for more classical theology in the LWF, raised by some theologians and church leaders, has yet another origin? Without claiming to have always been successful, CS/DS in all its programmes has endeavoured to give equal opportunities to all continents. This has not always been so in theology. It can be shown that within the LWF before 1970, theology, in the strict sense of the word, was done largely by European and North American theologians. This is hardly surprising as, particularly within Lutheranism, theologians in their

own right only gradually emerged in other continents. It is also possible that theology in non-Western cultures will express itself otherwise than in academic forms. Here we are at the very beginning of listening to one another. Yet, this new listening is central, if the international church community takes seriously its intention of getting away from colonial and neocolonial dependencies and of becoming a community of independent partner churches. The LWF as a world federation should offer passionate resistance if the call for more classical theology were to go hand in hand with a call for returning to the predominance of Western and, in particular, European theology. Today, universal theology cannot be done merely on a European basis but only through a common listening by all traditions to the word of God in history and in the present.

- (661) Another connected problem concerns the controversy about contextual theological methodology. There is certainly a kind of contextual theology that is pure adaptation (for instance the theology of the so-called German Christians under National Socialism). The rescue from this type of theology, however, is not "pure theology" with no regard to the factual interaction between theology and the church on the one hand and world history on the other. A theology that does not include this interaction in its analysis and leaves it out of account cannot be critical of and normative for a determined situation, but runs the danger of adapting unconsciously to the mechanisms of the world and the powers governing it. In short, such a theology, like false contextual theology, runs the danger of becoming ideology.
- (662) CS/DS supported a project that was faced with this phenomenon in a classical manner, namely, the source books and case studies on the use and misuse of Luther's notion of the two kingdoms and twofold governances in Lutheran churches in the last 150 years. However, similar phenomena also emerged in the ecclesiology studies of some churches.
- (663) If these dangers are taken into account, the call for more theology can only and must only mean that theology should be related even more passionately, more critically and more self-critically, more communicatively, and more by listening to God's word and to one another to the entire historical experience of our churches and of our international church community.
- (664) The above does not mean that classical theology is to be neglected, but rather that necessity for and validity of other approaches is to be both recognized and encouraged.
- (665) What the future will bring we do not know, but we are convinced that the Church is the instrument through which God works to establish in Christ - a new community. To this end the Lutheran World Federation and its member churches together with the whole ecumenical family is to bear witness to the saving Gospel of Jesus Christ - a witness of proclamation, development and a prophetic voice exercised critically both toward the church and the world.



REPORT

1970 - 1977

COMMISSION ON

WORLD SERVICE

REPORT OF THE COMMISSION ON WORLD SERVICE

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REPORT OF THE COMMISSION ON WORLD SERVICE

- (1) "The purpose of development is man. It is the creation of conditions, both material and spiritual, which enables man the individual, and man the species, to become his best. That is easy for Christians to understand because Christianity demands that every man should aspire towards union with God through Christ. Man lives in society. He becomes meaningful to himself and his fellows only as a member of that society. Therefore, to talk of the development of man, and to work for the development of man, must mean the development also of that kind of society which serves man, which enhances his well-being and preserves his dignity."

H.E. President Nyerere, October 1970

- (2) The relevance of the above quotation to the assignment of the Commission on World Service is immediately apparent. The essential spiritual dimensions of development, as well as their practical implications for the individual and for society, have continued to be a major concern of the Commission. This is also evidenced in the theological reflections contained in the preface for the revised criteria approved by the Commission for its Community Development Service. Because of its importance to the total task of the Commission, it is quoted in full:

(3) 1. God the Creator

Human dignity and equality, irrespective of race, sex, creed, national origin or achievement, are some of the values drawn from God's revelation of Himself as Creator. God's commission to us and the undeserved honour conferred on us by the invitation to become His responsible stewards underline these values and give meaning to creative development service. (Gen. 1. 27/28).

(4)

2. The fallen creation

Creation has been threatened by destruction and disaster since the Fall, when man and woman broke the original relationship with God. In consequence of their distrust of the Creator's goodness and the refusal to obey and give thanks to Him, human relationships are seriously disturbed by individual sins and sins of corporate or structural nature. Envy and greed result in human strife, oppression and the selfish exploitation of others and of earthly resources. The question "Shall I take care of my brother?" (Gen. 4.9) has global implications. In these God confronts all people with his judgement.

(5)

3. The new creation in Christ

God's law condemns every misuse of His creation; yet in His patience He continues to sustain the world. He recognizes and uses groups and individuals for His good purposes, regardless of their religion or social status. However, the decisive removal of the burden of guilt is brought about by our Lord's sacrificial suffering and death. Christ, identifying himself with every human being, caring for the sick and the poor, the suffering and the oppressed, through His Church invites every person into a new fellowship with God and neighbours, near and far. Thus, in thankfulness and joy, the sharing of Communion takes on a new dimension as Christ's real presence and His forgiveness generate an outgoing love. "There is nothing for anyone to boast of. For we are God's handiwork, created in Christ Jesus to devote ourselves to the good deeds for which God has designed us." (Eph. 2.10). Christ is deeply concerned that the physical and spiritual needs of all people are met. His earthly life was one of service and of obedience to the Cross.

(6)

4. Acting in confidence and hope

All people, including those who do not believe in Christ, are called by God to adopt a sharing life style which challenges selfish material abundance and de-humanizing structures. God demands justice and is at work in all spheres of private life, nation building and world community renewal attempts. Even so, human efforts of improvement cannot bring about the Kingdom of God. Rather, Christians are convinced about The Final Victory over all destructive and evil forces because of Christ and His resurrection from the dead;

these give hope, courage and power to launch out bravely but humbly with a global ministry in obedience to the Creator - at the same time expecting the fulfilment of His eternal promise of "new heavens and a new earth in which righteousness dwells." (2 Pet. 3.13).

- (7) The CDS programme challenges the churches to practise - on a global scene - the new life granted by God in Christ.
- (8) The substance of these theological reflections indicates how the Commission on World Service has viewed the discharge of the assignment entrusted to it in its Terms of Reference. It is now seven years since this Commission was appointed to carry out this mandate. It may be useful, therefore, to consider the work of Lutheran World Federation/World Service (LWS) against the background of the Terms of Reference operative since the Evian Assembly. Accordingly, they will serve as a frame for a general review and reflections presented in Section I. of this report, while Section II. will relate the activities of LWS to some specific subjects. An Appendix provides a summary schedule of the two major programme-orientated responsibilities of the Commission, viz. the Community Development Service (CDS) projects and Service Programmes undertaken during the period since the last Assembly.

I. A SERVANT OF THE CHURCHES

- (9) The purpose of the Terms of Reference of the Commission is to define its mandate as authorized by the Lutheran World Federation. An introductory paragraph sets out in broad scope the nature of the Commission's assignment. This is followed by a list of specific tasks which fall within the Commission's mandate.

1. DIACONIA - A COMMITMENT ON A GLOBAL SCALE

- (10) The introductory paragraph to the Terms of Reference reads:

"To assist the member churches of the Lutheran World Federation in the fulfilment of their individual and corporate responsibilities in the general field of Christian service (diaconia) with special reference to social welfare and development, including relief, rehabilitation, service to refugees and other related concerns."

- (11) To have any relevance in the kind of world in which we live, the objectives set out in this summary must be seen within the context of the present-day situation. Spoken in another age and set against

the circumstances of a different time, the nature of the tasks so described would require a different application. So rapid is the rate of change and so demanding its consequences that even two decades ago similar words would have communicated other tasks. Presumably the same will be true in two decades from now.

- (12) The very use of the word "diaconia" in this context illustrates this fact. This word made its début in English ecumenical language only relatively recently, although it has a long and honoured tradition in other languages. The classical concept of diaconia, as it relates to individual and institutional care - while remaining still valid in many situations - has been broadened in a remarkable way. It now encompasses a comprehensive commitment of the churches' social responsibility on a global scale, comprising an ever-widening range of complex issues and demanding manifold patterns of service and an ever-increasing competence. Only by a flexible response to the challenges of our time will the diaconic role of the Church remain relevant.
- (13) The Commission on World Service recognizes that the diaconic mission of the churches is not exempt from the universal tendency towards self-perpetuating institutionalisation of its activities. Therefore, it has made a conscious effort to foster the requisite flexibility in the discharge of its assignment.

CHANGE OF CIRCUMSTANCES AND PRIORITIES

- (14) In assessing the way in which LWS has adapted to changing circumstances and priorities, it may be helpful to cast a quick glance over the trends during the past two decades. Post-war relief in Europe has changed to major engagement in development services for Africa, Asia and Latin America. Assistance originally provided to meet the post-war needs in Europe, including those of many Lutherans, is now given, as the Commission's Terms of Reference state, on a global basis "for the benefit of people in need irrespective of race, creed, nationality or political conviction." The refugee service which originally helped people from Eastern Europe now stands, inter alia, on the frontiers between independent African States and those still under colonial or white-racist rule. A heavy involvement in individual resettlement of European refugees has been replaced with participation in large-scale rural community settlement schemes in various regions of Africa and Asia. This is but one indication of what sometimes has been a slow process of change and at other times a rather rapid shift of emphasis. How this response to changing situations affects the overall programmes may be exemplified by a few illustrations taken from the various phases of World Service activity:
- (15) In the Community Development Service there has developed a growing stress on integrated development concepts with special emphasis on the needs of rural communities. Furthermore, the revision of the

CDS criteria reflects the endeavours to adapt to the ever-changing conditions. Specifically, since the last Assembly 281 CDS projects have been completed and are now fully sustained by the local churches which initiated them. Similarly, of the 14 major Service Programmes which have been the responsibility of the Commission since the last Assembly, 5 have been either completed and/or transferred entirely to local management and support; 6 have been undertaken since 1970 and, of the remaining number, two have undergone major shifts in emphasis. Naturally, there have been problems in such a rapid change in what are basically long-term programmes designed to generate self-reliance. These difficulties, however, generally are not occasioned by the process to evolve a responsible hand-over or phase-out since, usually, this is planned from the outset. Rather, the problems arise with respect to the criticism sometimes voiced that, even though the immediate need may have been met or can be assumed by local management and support, the LWF presence should be preserved in what may be conceived to be a significant situation. By and large, however, there has been both understanding and endorsement of the Commission's policy not to sustain a programme involvement for the sake of a "presence" but to phase out when the objective has been achieved or to hand over to indigenous responsibility as soon as practicable.

- (16) From this it follows that there is an ongoing effort to view the services listed in this summary section of the Terms of Reference not in isolation but rather in the context of ever-changing situations, and to accomplish them in awareness of their implications. It must be a constant concern not to perpetuate external assistance, for such perpetuation does violence to human dignity and impoverishes further by generating relationships of dependency. It is imperative to be aware of the responsibility to provide support that will lead to self-reliance and so to deal with symptoms that their causes may be defused.

JUSTICE - SERVICE - DEVELOPMENT - COMPASSION

- (17) One of the relevant considerations in this connection remains, of course, the inter-relationship between justice and service, as also between development and compassion. In view of the fact that so much human misery in the world has its root causes in social and economic injustice, there is undoubtedly a challenge in the position of those who would establish political guidelines for the expression of Christian concern for those in need. Emergency relief activities as well as some development aid appear to them as irrelevant, or, even worse, as a perpetuation of the status quo, if they fail to attack these root causes. However, to denigrate such activities that save human life and give new hope in situations of acute need is to minimize the value of human life itself. Obviously, one must not be so naive as blindly to ignore the political implications of

assistance programmes, but neither must we forfeit our humanity.

- (18) This fateful inter-relationship between all forms of injustice on the one hand, and the need for preventive and remedial service on the other, needs to be ever present in our thinking. So often there is that lingering doubt what response Christians should give when there is a risk that the help given may indirectly also serve to perpetuate an unjust status quo.
- (19) During the period under review, special attention has been given to the issue of the so-called "Root Causes of Social and Economic Injustice". The term "root causes" is commonly understood as the need for systemic change on the one hand and for the development of human and natural resources on the other. However, as Christians, we know that these root causes in themselves are only symptoms of an underlying cause: human sin and inadequacy. In his book, "Christian Doctrine", J.S. Whale says: "The fact is that our generation is rediscovering the abysmal depths of evil in the heart of man, and realizing that Public Enemy Number One is neither ignorance nor stupidity nor the defective social environment, but sin, which is the deep mysterious root of all these evils." This root cause yields only to the Gospel of Christ's redeeming grace. The witness to the Gospel as the ultimate answer to the needs of all people is central to the total involvement of the LWF in these concerns.
- (20) The issues pertaining to the consultation on "Proclamation and Human Development" are directly relevant in this context. In a letter, which provided the stimulus for this important consultation, the Evangelical Church Mekane Yesus in Ethiopia described the importance of proclamation in terms of the development needs of the Ethiopian people as follows:
- (21) "We .. see the development of the inner man as a pre-requisite for a healthy and lasting development of our society. Unless our people are helped to the spiritual freedom and maturity which enables them responsibly to handle material development, we are afraid that what was intended to be a means of enhancing the well-being of man can have the opposite effect and create new forms of evil to destroy him."
- (22) In this statement the connection between proclamation of the Gospel and the basic root causes of social and economic injustice is clearly stated. It testifies to the belief that the cause of human deprivation is human depravity from which only Christ - not development aid or systemic change - can liberate us. It serves as a timely reminder that our own Christian commitment to these concerns should never be a substitute for, but ought to be the result of, Christ's redeeming grace within us. If we trade what ought to be the

fruits of faith for the faith itself, our efforts for human liberation and our expressions of humanitarian concern may become a contemporary version of the old heresy of "justification by works". Conversely, it should never be forgotten what St. James said: "As the body apart from the spirit is dead, so faith apart from works is dead." It is imperative to continue the search for new ways in which these inter-related concerns can best be attained in any given situation. This search, though based on the confidence which comes through the Gospel, yet will also be marked by humbleness of approach, since the churches themselves are sometimes part of societies which benefit from a system with many iniquities.

- (23) One of the important outcomes of the discussions centering around the "root cause" issue has been the clarification of how the activities of the whole LWF relate to this issue. Therefore, the task assigned to the Commission on World Service has to be viewed in relation to those aspects of this question which fall within the responsibilities of other LWF units. They should also be seen within the context of the ecumenical commitment as a whole. This is important because the structure in which injustice prevails exists at both the international and national levels. Changes in the global economic system can only be brought about if the policies and practices of the industrialized countries, which have created and largely control this system, are altered. Accordingly, it is in these areas that major efforts are needed to build public support for more just international economic relationships. However, the nature and the extent of the changes required can be assessed only on the basis of an understanding of the problems and conditions found in the developing countries themselves. The churches of Africa, Asia and Latin America must contribute their own insights to this process so that the reality of their situation is reflected in theories which otherwise tend to develop in isolation.
- (24) For development education, like development service, must closely take into account the needs of the people it is designed to benefit. Therefore, neither the need for development assistance nor the necessity for striving for greater justice can be denied. The Church needs to be aware that development service and development education as well as social and political action have prominent roles to play in the struggle to eliminate the root causes of social and economic injustice.
- (25) In emphasizing these considerations, the Commission is nevertheless aware that, especially since the structure change implemented after the Evian Assembly, the specific tasks given to LWS in its Terms of Reference relate to those root causes of human need, social and economic injustice which are inherent in the barriers to the development of human and material resources in the developing countries. How the Commission has viewed and sought to meet this assignment is reflected in the consideration of the second part of its Terms of Reference in which each task is itemized as follows:

2. PARTNERSHIP BETWEEN CHURCHES AND LWS THROUGH THE
COMMUNITY DEVELOPMENT SERVICE (CDS)

- (26) In the list of specific assignments, the first one is:

"to encourage LWF member churches and their agencies to provide services for the alleviation of human need in their respective countries and to support them in such endeavours."

So rapid are developments in this regard that the word "encourage", which seemed quite appropriate only a few years ago when this clause was drafted, appears almost gratuitous today. For, in fact, there has been such a remarkable growth in awareness as to the stark realities of poverty and disease, starvation and injustice, that churches throughout the world give increasing attention to the needs of those for whom many of the provisions of the Charter of Human Rights are just an idle dream. This consciousness of Christian social responsibility has penetrated right to the grass root level, resulting in a determination on the part of our member churches in Asia, Africa and Latin America to meet this challenge in their own midst, and on the part of the churches in other areas of the world to support them in such endeavours.

THE ROLE AND VOICE OF THE CHURCHES

- (27) The churches in the developing countries are playing an important role in developing meaningful patterns of service. It is they that must ensure that proclamation and development fulfil their God-intended purpose of serving the whole human being. Similarly, all churches are challenged to take action to attack the root causes of social and economic injustice in their own situations and at the international level. In all this, the key and the crucial point is the local church and the local congregation. No amount of foreign aid can substitute for the Christian commitment of the local Christian community.
- (28) The Lutheran World Federation and its various units must act primarily to support and strengthen these efforts of the churches and the programmes they initiate. Each new project request received by LWS provides a new indication of what the priorities of the churches are in the field of service and development.
- (29) During recent years Lutheran World Service has had special occasion to listen to the voices of those whom we seek to serve. Some 60 LWF member churches and related agencies which have received support for their service and development activities, as well as those who provide funds for these projects, have been consulted during the now completed review of criteria for the LWS/Community Development Service. In order that this consultative process may continue, the churches need

opportunity to discuss together their mutual concerns through South-South dialogue in order to learn from each other's experiences. Through its Community Development Service, LWS has been active in this field by providing travel assistance for church development workers to visit projects in other countries. Furthermore, among other similar initiatives CDS raised funds to support development workshops in Madagascar and Latin America as requested by the churches in these areas.

- (30) A greater flow of ideas and information has also resulted from a CDS initiative to compile a handbook entitled "Training for Village Renewal", which provides guidance and assistance to those involved in rural development projects. In its CDS projects World Service thus seeks to assist the churches as they define their aspirations, examine structures within their own societies, and utilize their own resources to the fullest possible extent. Priority needs and requests stem from a variety of sources, including local churches and national project committees.
- (31) The number, type and quality of projects which are being submitted by churches in Asia, Africa and Latin America to CDS clearly demonstrate their readiness and competence to meet the church's social responsibility in their respective countries to an ever-increasing degree. Responsibility for these projects rests with the local churches themselves, who, besides contributing substantial amounts of their own funds, also provide materials, personnel, time and expertise for their implementation.

SOME TRENDS

- (32) In the seven-year period under review through December 1976, the CDS Governing Board approved 415 projects, which is nearly two-thirds of the total number of projects supported through CDS since its establishment in 1962. During this time, emphasis has been placed on the importance of local project committees and on the need to develop well worked-out plans before personnel and infrastructure are sought. There has been a greater involvement in "idea" projects, such as cooperatives and radio broadcasting, as well as in the development of appropriate technologies.
- (33) Besides the review of CDS criteria, another important innovation in the way CDS operates has been the establishment in 1972 of a \$150,000 Rural Development Fund, which reflects a desire of the churches to put greater emphasis on projects designed to assist people to live with dignity in rural areas. This fund is designed as a readily available source of finance for small agricultural and other rural development projects as well as for responding to requests to send out expert personnel to various areas in Africa, Asia and Latin America.
- (34) Within the framework of this report it is, of course, impossible to review even a modest percentage of the projects supported through CDS during the past seven years. Some of them will, however, receive mention in Section II, serving as illustrations of some of the major

concerns in which LWS is involved. For a general overview of the functional and geographical distribution of CDS projects, attention should also be directed to the Annex of this report.

- (35) While discussion under this item of the Terms of Reference has been devoted largely to the work of the LWS Community Development Service, a variety of other ways exist through which LWS has attempted to strengthen LWF member churches in the provision of services for the alleviation of human need in their respective countries. In this connection, it may be of particular interest to note that, in response to requests from several churches in Africa, LWS provided counselling in the planning of social welfare projects which are not simply based on concepts developed and needed in European societies, but are indigenous to the national scene and relevant to local cultural patterns.
- (36) The term "alleviation of human need" as used in this clause of the Terms of Reference, is being interpreted by LWS in its broadest sense. It is inherent in the concept of community development to create such structures and procedures in the community as will provide a more effective utilization and a more just distribution of the available resources. This is important to note, since a phrase like "alleviation of human need" can give rise to the mistaken impression of "hand-out" programmes: a kind of charity which tries to relieve the suffering today without also taking care that it does not recur tomorrow. Properly understood, within the full range of Christian concern, there ought to be always room also for "charity", i.e. for compassion in its noblest sense. However, the connotation with which this word tends to be commonly used today is somewhat negative. Therefore, it must be realized that, when reference is made to the caritative nature of the churches' diaconic ministry, it needs to be understood as embracing a broad range of activities: from the efforts to provide relief in a disaster situation to very comprehensive and professional development projects, providing permanent solutions by fostering self-reliance. Endeavours of this nature help the people directly affected by poverty and exploitation to develop their own potential and strengthen their capacity to determine their own destiny; in other words, to give them power to break the vicious circles of dependency.

3. PROGRAMMES FOR THE BENEFIT OF PEOPLE IN NEED

- (37) The function of LWS with respect to its Service Programmes is defined in the Terms of Reference as follows:

"conduct, administer, support and participate in welfare, development and resettlement services and programmes, with particular reference to emergency situations, areas of endemic need and refugees. Such services, which may also be rendered on behalf of one or several LWF member churches, their agencies or other ecumenical organizations, shall be

global in scope and for the benefit of people in need irrespective of race, creed, nationality or political convictions."

- (38) It is under the provisions of this paragraph that LWS conducts its Service Programmes in specific areas of endemic, emergency and refugee needs. These programmes differ from those projects supported through LWS/CDS primarily due to the fact that operational responsibility for their implementation rests with World Service itself. LWS may conduct such activities at the request of LWF member churches and/or National Christian Councils in the countries concerned when needs must be met and services are required which in their judgement would benefit from an LWS involvement. These programmes sometimes require substantial financial inputs. However, this is not the decisive factor for a direct LWS participation. In fact, quite a number of CDS projects carried out by the churches themselves in Asia, Africa and Latin America utilize more funds than do some LWS Service Programmes. Rather, the consideration which usually determines whether or not LWS becomes directly involved is the need for expert personnel and/or administrative and logistic facilities which would strain the capacity of the local church, at the expense of other aspects of its witness.
- (39) In those areas where LWS becomes directly operational, consultation is maintained with the local churches concerned, and in some cases they are involved in the implementation of various aspects of the overall programme. However, World Service may also render its services in countries where there is no local Lutheran church or even where any Christian presence at all is minimal. In doing so, LWS responds to the desire of the LWF constituency as a whole in an endeavour to give a tangible expression of God's love to all His children in accordance with the provisions of its Terms of Reference: "irrespective of race, creed, nationality or political convictions." Programmes of this nature require LWS to work with a variety of partners, including governmental, intergovernmental and voluntary agencies, always seeking to relate to and, where possible, work through an indigenous partner.
- (40) During the past seven years, many changes have taken place as regards the termination, commencement and emphases of these operations. At the same time as priorities have had to be determined on the basis of economic need, the direction of World Service activities has been influenced by political events, wars and natural disasters.

A CONTINUING TASK

- (41) It has been in southern Africa where perhaps the most dramatic events have occurred affecting the work of World Service. Although LWS has continued to operate service programmes during the period under review in Tanzania and Zambia, both of these programmes have undergone considerable changes. Since 1971 the World Service programme in Tanzania

has terminated its operational involvement in six rural refugee settlements where there are about 60,000 refugees, some from Rwanda but mostly from Mozambique. They have now achieved self-reliance and are under normal Tanzanian Government administration. The two remaining settlements for which LWS is still the implementing agency serve approximately 120,000 refugees from Burundi. Traditional relationships are maintained with governmental instrumentalities, the United Nations High Commissioner for Refugees (UNHCR), the Christian Council and the churches. In Zambia, where LWS still operates one rural refugee settlement at Meheba, the emphasis has now shifted towards meeting the needs of the many Namibians living in exile after fleeing from the oppressive regime still occupying their country. Rendering these services on behalf of and in consultation with the member churches in Namibia, it relates also to the relevant instrumentalities of the Government of Zambia and the South West Africa People's Organization (SWAPO) in order to provide a variety of humanitarian assistance to these people, including education and scholarships, and to co-ordinate a spiritual ministry for them.

NEW CHALLENGES

- (42) The contacts established earlier between LWS and the liberation movements in Mozambique and Angola through the provision of commodities and agricultural, medical and educational assistance has led to requests from these now newly independent States for a continuing LWS involvement both in the repatriation of the refugees and in support of the rehabilitation and development efforts of their nations.
- (43) In the aftermath of civil war, LWS established programmes in the Sudan and Bangladesh. The Sudan involvement was initiated by requests from the Sudan Christian Council as also from the Government and the United Nations High Commissioner for Refugees. The purpose is to contribute towards the reconstruction efforts after a period of seventeen years of devastating civil strife. Following the independence of Bangladesh, the LWS-operated Cooch Behar Refugee Service in India could be phased out as the refugees returned home. LWS moved with them and established the Rangpur/Dinajpur Rehabilitation Service. This was the first time in the long history of LWF involvement in refugee assistance that it was possible to accompany many thousands of refugees back to their home countries, as they sought to re-establish themselves in their newly independent nation.
- (44) In addition to the tragic human suffering which accompanied the creation of Bangladesh as an independent State, its people have also frequently experienced severe hardship due to the destructive forces of nature. The same can be said with respect to India, where the LWS Service Programme in West Bengal was initiated in late 1974, somewhat earlier than foreseen due to large-scale flooding. The main focus of this programme, however, is to respond to the oppressive endemic need which afflicts the lives of millions of people living in this region of the world.

- (45) Natural disasters have also been a significant factor in the establishment of new LWS Service Programmes in Peru, Mauritania and Ethiopia. While initially immediate relief activities were necessary, major stress has been placed upon long-term rehabilitation and development. In Peru, the catastrophe which led to a request for World Service involvement was the tremendous earthquake which struck in May 1970. Less sudden, but no less tragic, were the cumulative effects of the seven-year drought which hit the Sahelian countries of Africa and Ethiopia.

PROGRAMMES TERMINATED

- (46) Several LWS-operated Service Programmes have been terminated over the past seven years upon completion of the tasks for which they were originally initiated. Reference has already been made to the phasing out of the Cooch Behar Refugee Service (CBRS), which in 1971 directly cared for 140,000 refugees who fled to India from what was at that time East Pakistan. Another example is the famine rehabilitation programme carried out for over two years in the Gojjam Province of Ethiopia prior to the much more extensive drought situation in late 1973 which again elicited an LWS response.
- (47) In Nigeria, the five-year LWS multi-purpose programme established in the wake of a bitter civil war contained innovative aspects, such as the Floating Doctor Service, which necessitated special attention to their catalytic impact. As a result, all the important elements of the programme were sustained by indigenous instrumentalities when LWS withdrew.
- (48) At the close of 1975, over 20 years of LWS involvement in meeting some of the needs of the countless refugees and under-privileged of Hong Kong society came to an end. Over this period, services were established ranging from individual counselling, vocational training, day-care centres, preventive and curative medical and dental care, cottage industries, community development and material relief. Throughout its history the LWS Hong Kong programme not only carried out its own activities, but served and challenged other segments of the Hong Kong community to respond to the needs of its least fortunate members. This resulted in local support for its projects becoming increasingly available from organizations such as the Hong Kong Community Chest, as well as from the Government, which extended its own involvement in a number of areas. Therefore, the concern which this programme expressed will continue largely with local support now under the auspices of the Hong Kong Christian Council which has agreed to accept this task.
- (49) The Commission on World Service has also expressed its wish to reduce substantially the level of its activities in the Middle East, and steps to this effect have already been taken with respect to the Jordan-East Bank programme. However, events in Lebanon have again provided a reminder of how rapidly conditions can change in this area of the world

and of the need for LWS to maintain a capability to react quickly with emergency assistance. As with most areas of development service, circumstances sometimes intervene which make it difficult for World Service to phase out its activities as planned. The reasons may simply relate to unforeseen events or to the fact that in certain instances suitable local agencies cannot be found which are capable of assuming responsibility for services which are still badly needed. LWS has experienced both of these problematic situations in the Middle East, an area where considerable economic progress has been made, but where a vast refugee problem and explosive political tensions still exist.

- (50) The fact that in many situations disengagement could be effected demonstrates the importance of involving the local community right from the beginning in the planning and development of any programme designed to assist them. Colonialism comes under many forms and one of the more subtle and yet pernicious ones is a paternalistic humanitarianism which helps effectively and yet perpetuates a dependency on the external benefactor. Help should not constitute an imposition of outside concepts, but ought to be consistent with the priorities set by the people themselves, relevant to their needs, in concert with their political aspirations and compatible with their cultural environment. By integrating its services into the overall plans and policies of the countries concerned and by encouraging those whose destiny is at stake to have a share in a common partnership of service, both the technical and practical base is established to allow for an orderly transfer to local management. Thus economic support and technical aid need not do violence to human dignity and impoverish further by generating dependencies. Instead its goal is to strengthen local initiatives and promote development through indigenous resources.
- (51) The above summary review of current LWS service programmes has of necessity been brief. Section II of this report will look more closely at certain aspects of these programmes, and a summary of current Service Programmes is presented in the Annex.

4. A CHANNEL FOR SHARING AND CO-ORDINATION

- (52) The task of providing co-ordination, liaison and information is defined in the Terms of Reference as follows:
- "furnish co-ordinative services for LWF member churches and their agencies with respect to international welfare and development programmes and provide them with information and with facilities for the channelling of resources and the assignment of personnel."
- (53) The facilities provided through CDS, previously referred to, represent one of the ways in which LWS endeavours to meet the tasks indicated in

this clause; the Service Programmes are another. In this report, it may be useful to emphasise the following aspects:

SHARING OF INFORMATION AND CONCERN

- (54) Communication plays a vital part in all aspects of LWS activities. LWF member churches need to be kept informed of the nature of the situations in which LWS works and of the manner in which it responds. In this way, information becomes available to the LWF constituency on the basis of which constructive and co-ordinated action can be taken. For this purpose a constant flow of information is maintained between LWS Geneva headquarters and personnel in the field to ensure responsible programme implementation. In times of emergency, the accuracy of such information and the speed with which it is conveyed is especially important. Information from other voluntary agencies, as well as governmental and intergovernmental organizations, is continually drawn into this pattern of communications. Moreover, efforts are made to promote an exchange of ideas and experiences between the various LWS service programmes in order to utilize the knowledge gained in different situations.
- (55) Beyond the flow of information associated directly with the implementation of World Service programmes, it is also evident that the reports generated about the work of LWS and the situations in which it is active can be useful as inputs to development education and citizen conscientization being conducted by a number of LWF member churches. Thus, as the Executive Committee pointed out in 1974 at Northfield:
- (56) "The feed-back from the projects and programmes of the Commission on World Service is also being recognized as an element in the process of sensitization, not only with respect to needs and their immediate solution, but also drawing attention to the root causes, many of which are found in affluent countries."
- (57) Thus, information provided by LWS about the causes, nature and extent of poverty and human misery found in certain areas of the world must be linked to practices in the industrialized world if a clear picture of the inter-connected and mutually supportive causes of economic and social injustice is to be presented.
- (58) It is important that the feed-back to the churches in affluent areas continues as a stimulant, because it is in these countries where the process of awareness building will take place in the endeavour to foster constructive systemic change in the economic structures controlled by the rich and currently used largely for the benefit of the rich. The flow of information and insights facilitated through World Service's experience can benefit the life and witness of the so-called "donor" churches; effects which in their ultimate impact may prove themselves to be equal in importance to the aid flow. This sharing of concern is part of the global function of World Service as it seeks to serve the whole LWF constituency in a variety of ways.

- (59) Another aspect of information sharing relates to the need for LWS to account for the use of funds made available to it. This task often places additional work on staff and the churches involved in the implementation of projects at the local level. Yet, reporting on the utilization of entrusted funds is part of the stewardship responsibility. Naturally, efforts must be made to simplify procedures and to avoid attitudes and demands which are inconsistent with a sense of Christian partnership. Flow of information and communication between those who contribute the funds and those who serve as stewards in their utilization support the encouraging trend of placing the responsibility for decisions on project nature and priorities with the implementing churches and agencies. It needs to be recognized that the reverse side of the coin of awareness building is that those who participate in this process need and want to know more about what is being accomplished with the funds they provide. In that sense, money handled by an agency such as LWS is becoming increasingly "expensive" inasmuch as more effort has to be spent on submitting information on proposals and providing reports on implementation. Not so many years ago, by far the largest amount of staff time was utilized on implementation of programmes. Now a very substantial portion of staff time is utilized in preparing programme submissions and reports. This is evidently an essential part of awareness building. The irony is, however, that such awareness building makes people also aware of the need to limit costs. Yet it is the demand for more information and reporting which brings in its wake an inevitable rise in such costs. Here is a potential for a vicious circle between information flow and cost factors, of which all of us must remain aware so that a proper balance can be maintained.

SHARING OF RESOURCES

- (60) One of the apparent results of the growth in awareness has been the availability of increased resources. Christians throughout the world have become ever more conscious of the vast dimensions of human deprivation and oppression. This has resulted in greater responsibilities being given also to Lutheran World Service as one channel among many for the tangible expression of their concern. Thus, at Evian it could be reported that during the previous seven years Lutheran Churches had provided over \$16 million in support of service and development programmes under the auspices of LWS. The corresponding figure for the past seven years since 1970 is \$50 million, with churches in 22 different countries having contributed to these programmes of development, refugee services, relief and rehabilitation.
- (61) To this figure should be added the substantial funds channelled through the LWS Community Development Service, which since 1970 has provided assistance totalling approximately \$37 million to projects in 45 countries of Africa, Asia and Latin America. As an example of the annual breakdown of LWS activities, it can be reported that in 1975 (the last year for which statistics were available when this report was written) \$16,736,614 were entrusted to LWS, of which \$4,712,466

were designated for CDS projects, \$1,427,028 for emergency responses and the balance for Service Programmes and overall commitments. While most of the funds were received from the LWF constituency, \$2,738,614 were paid by the UNHCR under cooperative agreements. In addition to these contributions in funds, LWS administered commodities provided by LWF member churches and their agencies to the value of \$4,607,000.

- (62) The major proportion of the funds contributed by LWF member churches and their agencies came from Europe and North America. However, in recent years there has been increased participation by churches which, because of their size and the economic condition of the majority of their constituency, are more limited in their financial resources. These gifts, though relatively small, are particularly meaningful. Coming from many parts of the world they underline the international character of the LWF. Appreciative acknowledgement is also given to those agencies of member churches which, because of restrictive exchange control regulations, can only make their contribution towards our common services through the supply of gifts in kind. Very profound gratitude is expressed to National Committees and related agencies for the generosity of their contribution to the common instrument of service which LWS represents. LWS is very conscious of the efforts and dedication which make this support possible. Without this partnership, the service it seeks to render on behalf of and through the initiative of the LWF member churches would not be possible. Their support has not only saved the lives of people; it has enabled many to regain their dignity. It has not only removed the fear of starvation for some; it has opened the way for a meaningful life. It has not only released them from the terror of persecution; it has brought a measure of freedom. In this mutually supportive relationship all partners in these endeavours have opportunity to enrich each other in many ways through this reciprocal sharing of God's manifold gifts.

SHARING THROUGH PERSONAL COMMITMENT

- (63) The true nature of the services rendered and the impact they make, as well as the effectiveness with which the resources can be utilized, is dependent largely upon the personal motivation for service and the technical expertise possessed by local church development workers and those who are charged with the implementation of LWS Service Programmes. One of the perplexing problems of Christian welfare programmes is how the giving of technical aid and services can be effectively related to the personal involvement of those who through their dedication add a significant dimension to the church's diaconic ministry. Awareness of this concern is an important factor in the recruitment of personnel.
- (64) In order to provide the necessary technical and management staff for LWS service programmes, the increased programme scale has made it necessary to recruit personnel and make extension arrangements at the average rate of one every two weeks. This, in turn, involves processing at the rate of more than two hundred new applications a year in order to find a suitable candidate from among the available applicants.

The fact that it has been possible to fill most vacancies as they arise is a tribute to LWS related agencies who play such an important role in personnel recruitment. We express to them very sincere gratitude for their untiring efforts on LWS's behalf. In preparing this report the Commission also wished to go on record concerning the LWS staff, both in the field and at Geneva headquarters, and accordingly inserted the following: "The members of the staff have, during the past seven years, demonstrated to an unusually high degree their commitment, skill and faithfulness in carrying out the desires of the member churches which seek to meet human needs around the world. We are genuinely grateful."

- (65) In line with the established policy of LWS to use indigenous personnel wherever possible, placement opportunities exist only for those applicants who, in addition to their general suitability, possess qualifications not available locally. The result is that out of our total field staff team at the beginning of 1977 of approximately 1900, only 55 are not nationals of the country of service.

- (66) The situations in which these our colleagues find themselves are almost by definition difficult and complex. While we are grateful that by and large our programme implementation is being accomplished according to plan, it is also necessary to realise that LWS is not immune to external factors and human failing. Some of our colleagues are confronted with situations of human need so overwhelming that the hopelessness of it all is a constant invitation to despair; some seek to render their services under conditions of real physical hardship and isolation; some require almost infinite patience lest frustrations rob them of their enthusiasm for the task which needs to be done; while colleagues in other countries are caught in the tensions of political upheavals and military conflicts which directly expose them to danger to their person and their families, and require of them great courage and skill to preserve the integrity of LWS.

- (67) We pay tribute to them as they face these problems on behalf of us all. At this time we also mourn for those colleagues who have lost their lives while serving with LWS during the period under review and share the grief of those who have lost members of their families. We remember them in our prayers.

- (68) What prompts people to leave the comfort and security of their home environment to face the vicissitudes and dangers of serving in a foreign land and to express in real and personal terms solidarity with the poor, the disinherited and the oppressed? Surely, as in all human beings, there is a combination of factors which play a role in so far-reaching a decision. When Dr. Olav Hodne, the Director of the LWS India programme accepted the high distinction of the Nansen Award on Human Rights Day last December in a ceremony at the Palais des Nations in Geneva, he put it this way:

- (69) "My family and I would not have been true to our calling as missionaries if we had not tried to do what we could for the refugees surrounding us. We realised that their concerns are our concerns and that it was an essential part of our Christian calling to do something constructive for the alleviation of their desperate condition."

5. CO-OPERATION ON NATIONAL AND INTERNATIONAL LEVELS

- (70) The importance attached to working closely together with local churches and community organizations is a principle which is extended also to broader relationships, as reflected in the following clause of the Terms of Reference:

"serve as an international Lutheran agency which can be recognized by relevant United Nations' agencies, intergovernmental and voluntary organizations, to represent where appropriate the Lutheran World Federation before such agencies and enter into such agreements with them as will facilitate the Commission's assignments."

- (71) Ever since its earliest beginnings, even when still known as "Lutheran World Federation Service to Refugees" before 1952, LWS has fostered relationships with relevant governmental, intergovernmental and voluntary agencies for the purpose of co-ordination and co-operation and, where appropriate, even partnership. It has been recognized that if the services which international church agencies can render are to be really relevant, they cannot be kept in isolation as little islands of help in a sea of misery.
- (72) Therefore, to the extent consistent with our integrity as a Christian agency, LWS has endeavoured to relate the humanitarian and development assistance it provides to the policies and planning of the developing countries concerned. Since it is the future of their country and the nature of their destiny which is at stake, how can it be otherwise than that their concerns and their priorities are determinative?
- (73) An illustration of how the churches in developing countries can contribute to development efforts in co-operation with governments is provided by the host church for the LWF Sixth Assembly. As one of the most active partners of the LWS Community Development Service, the Evangelical Lutheran Church in Tanzania (ELCT) has carried out a wide variety of projects in such fields as health, education, agriculture and leadership training. Recognizing that religious communities are playing an important role in the development of Tanzania, the Prime Minister recently requested all 20 Tanzania Mainland Regional Development Directors to involve church leaders directly in the planning and implementation of development programmes in all regions and districts.

A NETWORK OF GLOBAL CONTACTS

- (74) On the international level, LWS has sought to increase the effectiveness of its programmes through contact with other voluntary agencies and intergovernmental organizations, especially United Nations agencies. The strengthening of such contacts and relationships has been part and parcel of LWS programming from the very outset and currently applies in both formal and informal ways with respect to many UN and other international agencies.
- (75) During their stay in Tanzania, Assembly participants may have opportunity to observe the generous policy of asylum which the Government of Tanzania extends to refugees and the manner in which these refugees can be assisted thanks to the co-operation received from the Government at all levels. This co-operation is formally based on what is known as a Tripartite Agreement between the Government, the United Nations High Commissioner for Refugees and LWS. The programme of extensive rural settlements is carried out by the LWS-operated Tanganyika Christian Refugee Service (TCRS) on behalf of and in consultation with the Christian Council of Tanzania of which the Evangelical Lutheran Church of Tanzania is a major member. Other organizations with which the LWS Tanganyika Christian Refugee Service has enjoyed close relations include Catholic Relief Services, the YMCA, the Red Cross, Missionary Aviation Fellowship and the Mozambique Institute.
- (76) Similar forms of co-operation have taken place with the UNHCR in the Sudan and in Zambia, where LWS through its Zambia Christian Refugee Service has worked together also with the United Nations Development Programme (UNDP) and SWAPO in order to provide educational opportunities for Namibian secondary school students, as well as with the UN Commissioner for Namibia.
- (77) For many years, LWS programmes in the Middle East have also been closely associated with the activities of the United Nations Relief and Works Agency for Palestinian Refugees (UNRWA), at whose request LWS operates the Augusta Victoria Hospital. Most recently, co-operation with the International Committee of the Red Cross (ICRC) has played an important part in LWS efforts to provide emergency assistance in response to the civil strife in Lebanon. Finally, various forms of contact could also be cited with other agencies of the UN system, including particularly FAO, UNICEF, UNDRO, the World Food Programme (WFP), and the UN Economic Commission for Africa (ECA).
- (78) In view of the extensive programmes operated by World Service for refugees in Africa, one of the most important of the many forms of contact LWS maintains with other intergovernmental organizations has been the close relationship which exists with the Organization of African Unity and its Bureau for the Placement and Education of African Refugees (OAU/BPEAR).

- (79) Along with certain other voluntary agencies, LWS has regularly provided support to the BPEAR programme and has helped to promote public awareness about the plight of refugees through participation in African Refugee Day. LWS is also a member and currently provides the Vice Chairmanship of the Co-ordinating Committee of the BPEAR.
- (80) Under the heading of co-operation with voluntary agencies should first be listed those contacts with other ecumenical agencies which exist in addition to the principal forms of co-operative service carried out together with LWF member churches. Besides regular consultation with the WCC Commission on Interchurch Aid, Refugees and World Service (CICARWS) in Geneva, field level relationships also include National Christian Councils and the All Africa Conference of Churches (AACC).
- (81) On the more general level of relationships with non-governmental agencies, the participation of World Service in the International Council of Voluntary Agencies (ICVA), also as a member of its Governing Board, continues to provide opportunities to share views with approximately 100 other agencies active in similar fields. An even broader forum exists in the Conference of Non-Governmental Organizations in Consultative Status with ECOSOC.

CO-ORDINATION ON THE NATIONAL LEVEL

- (82) Again, however, it is at the field level where contacts with other voluntary agencies often become the most meaningful for the successful implementation of LWS projects, including those carried out by the churches themselves with support channelled through CDS. Although in the context of this report it would be impossible to provide a detailed list of all these contacts, a brief survey of just some of the various relationships maintained by LWS service programmes may serve to illustrate the importance these play in the work of World Service.
- (83) The importance of the governmental and non-governmental contacts with respect to African refugee situations has already been mentioned in a previous context. In Bangladesh, LWS/RDRS is one of approximately 35 national and international non-governmental agencies belonging to the Agriculture Development Agencies in Bangladesh (ADAB), maintains relationships with the Santal Mission and has worked closely together with the National Church Council of Bangladesh in flood emergency operations. Co-operation with the churches and their agencies also plays a prominent role in the LWS India programme, where projects are currently being carried out jointly with the Gossner Evangelical Lutheran Church and the Northern Evangelical Lutheran Church. LWS annually supports the work of Action for Food Production (AFPRO) and of the Church's Auxiliary for Social Action (CASA), and is engaged in a housing settlement scheme for Calcutta pavement dwellers together with Cathedral Relief Service. Additional fruitful contacts exist with the Santal Mission of Northern

Churches, the Norwegian Mission, the Baptist Missionary Society in Calcutta, the Swedish Baptist Mission, the United Church of North India and the Ecumenical Social and Industrial Institute in Durgapur. In the Sudan, where World Service is one of the few voluntary organizations working in Upper Nile Province, several construction projects have been undertaken at the request of the Sudan Council of Churches/Commission for Relief and Rehabilitation.

- (84) Although the primary LWS partners in Mauritania are the national Red Crescent Society and various governmental ministries, project co-operation also exists with the Conseil Supérieur des Femmes, and regular meetings for the exchange of information are held with Caritas Mauritanie and Catholic Relief Services. In the Middle East, consultation with the Lutheran Church and co-ordination with voluntary agencies include the WCC, the Pontifical Mission, Catholic Relief Services, the Mennonite Central Committee, the Swedish Organization for Individual Relief, and CARE, as well as the Red Cross. In Ethiopia, where LWS co-operates closely in the development efforts of the Evangelical Lutheran Church Mekane Yesus, important relationships exist with the national Relief and Rehabilitation Commission, in addition to contacts with the United Nations Development Programme (UNDP), the UN Food and Agriculture Organization (FAO) and the UNHCR.
- (85) As beneficial as all these relationships are to increase the effectiveness of Christian-motivated services, they are, of course, not without problems. Not only is there the constant danger of being drawn into the complex administrative machinery of large-scale intergovernmental organizations, but there is also the risk of these contacts becoming a kind of introvert self-serving exercise at the expense of their primary purpose of serving people. Furthermore, there may be situations in which co-operation must be declined because the integrity of a Christian agency is threatened. Therefore, constant watch has to be kept that the diaconic nature of the churches' service is not impaired and that the commitments that are undertaken are not pre-judicial to a church agency.

6. CONFERENCES - INSTRUMENTS FOR CONSULTATION, STIMULATION AND CO-ORDINATION

- (86) As it is recognized that conferences are a forum of reciprocal enrichment, the Terms of Reference include a clause to:
- "provide for or conduct conferences related to its special responsibilities."
- (87) In comparison with other departments and units of the LWF, this is no doubt one area of activity in which World Service has been less extensively involved. One reason for this is that small-scale local forms of consultation and daily contacts, rather than large-scale conferences, are often better suited to the particular assignment

of LWS. Furthermore, its operational responsibilities make it extremely difficult for LWS with its present staffing arrangements to become engaged in the considerable planning necessary to ensure the success of such endeavours. Nevertheless, this is an area which may require more attention, always keeping in mind, of course, the number of conferences already scheduled each year within and outside the ecumenical community which relate to the concerns of LWS and in which it participates.

- (88) Even so, there have been a number of occasions during the period under review when LWS has been able to assist with the preparation and sponsorship of important consultations on specific subjects of interest to LWF member churches. Primarily, these have been organized through CDS in close co-operation with the churches concerned. Here, mention can be made of two CDS-sponsored consultations on Christian Mass Media and Development in 1972 and 1973 which considered the role of development programming in radio broadcasting, as well as a later consultation in 1974 which discussed an ECMY/RVOG pilot project on the Use of Mass Media in Social and Human Development. Among other important events have been two meetings on the role of the churches in development, one in which the United Nations Food and Agriculture Organization (FAO) actively participated, and the other held just last year in Madagascar organized by the Malagasy Lutheran Church.
- (89) One consultation in which LWS was involved that perhaps deserves special mention was the Seminar on Alternatives to Imprisonment conducted jointly with the United Nations. This project on social defence south of the Sahara appeared on the CDS project list and is the first consultation co-sponsored by the United Nations, New York, with a church agency. It took place in Stockholm, Sweden, from 26 to 30 May 1975 and was attended by high-ranking government officials from eight African countries: Sierra Leone, Ghana, Nigeria, Liberia, Kenya, Tanzania, Zambia and Malawi. Also present were expert participants from Canada, Sweden and Finland, plus representatives from the host church, the United Nations and LWS, including the chairman of the World Service Commission.

OPPORTUNITIES FOR MEANINGFUL EXCHANGES

- (90) Aside from the limited number of conferences which LWS itself has directly helped to sponsor and/or organize, it has made its contribution to a number of LWF-sponsored consultations, notably those on "Lutheran Involvement in the Holy Land" and on "Proclamation and Human Development". The result of these consultations has made a considerable impact on the work of the Commission on World Service. LWS has also been involved in a considerable number of national, regional and global consultations held under the auspices of other agencies. Such events have provided opportunities for meaningful exchanges of experiences in the field of development, exposed LWS to new ideas and

approaches and enabled it to contribute its own knowledge to an ongoing discussion of these concerns.

- (91) In addition to the regular meetings of related agencies, other ecumenical organizations and voluntary agencies with which LWS maintains close co-operation, some of the most significant conferences at which LWS has been represented in recent years have been:

United Nations Conference on the Human Environment, Stockholm
United Nations World Population Conference, Bucharest
United Nations World Food Conference, Rome
United Nations FAO/Freedom from Hunger Campaign/Action for Development Conference, Rome
United Nations Conference on Human Settlements (HABITAT), Vancouver
United Nations Conference on Trade and Development (UNCTAD IV), Nairobi
United Nations High Commission for Refugees (UNHCR), Executive Committee Meetings, Geneva
United Nations Congress on the Prevention of Crime and the Treatment of Offenders, Geneva
World Council of Churches CCPD/CICARWS Joint Consultation, Montreux
Consultation of the Christian Medical Board of Tanzania, Dar-es-Salaam
Familia '74, Dar-es-Salaam
Consultation on "Self-Reliance and Solidarity in the Quest for International Justice", Ecumenical Institute at Bossey
International Union for Child Welfare, General Council, Nairobi
Africa Co-operative Savings and Credit Association (ACOSCA)
Symposium on the Promotion of Co-operatives in Developing Countries, FAO/COPAC, Gödöllő, Hungary
Sub-regional Workshops on International Co-operation in Rural Development in Africa, UN Economic Commission for Africa
Second World Conference on Human Development, World Council of Credit Unions
Permanent Inter-State Committee for Drought Control in the Sahel, Ouagadougou
Regional Conference of Non-Governmental Organizations, "The United Nations in Asia and the Pacific: Prospects and Realities of Regional Co-operation" - Bangkok
ICVA General Conference, "Social Justice - Our Response", Leysin, Switzerland.

7. SURVEYS AND EVALUATION - Imperative for Relevance

- (92) To ensure that LWS maintains its flexibility and increases its competence, the Terms of Reference also include the following clause:

"conduct or authorize specialized surveys and evaluations of projects related to the assignment of the Commission."

- (93) Critical analysis of existing patterns of action and attitudes has always been an important factor in remaining relevant in constantly changing circumstances. Therefore, LWS is continuously involved in assessing the effectiveness and results of all projects being implemented. Assessments are carried out on a day-to-day basis at the field level, as well as through periodic visits to programmes by staff from LWS headquarters. During the period under review the Commission on World Service authorized the formation of a special delegation to the Middle East in order to survey all LWS activities in that area. However, to carry out this evaluative function effectively, LWS has also endeavoured to add to its own critical assessments of its programmes the opinions of outside experts.
- (94) An agency on which World Service has relied extensively is the Christian Medical Commission (CMC) of the World Council of Churches, whose earlier evaluation of LWS medical services in the Middle East resulted in a much stronger emphasis upon preventive health measures rather than curative treatment alone. The CMC has been regularly consulted regarding various aspects of many of the health-related projects to which support is channelled through CDS. In addition, the CMC, as well as the Deutsche Institut für Ärztliche Mission, has been requested at times to advise LWS in regard to the composition of medical relief supplies provided in emergency situations.
- (95) In Mauritania, where LWS participation in health care projects has also been requested, a survey has been performed by an expert from the Institut de Médecine Tropicale in Belgium, in order to assess plans to construct a large socio-medical centre. Likewise, an expert formerly associated with a large-scale re-afforestation project carried out by the Christian Committee for Service in Algeria (CCSA) has been instrumental in assisting LWS to launch a similar scheme in the vicinity of the Mauritanian capital of Nouakchott. The services of outside consulting firms have also been utilized in areas such as the Sudan to survey proposed school construction sites, and in Tanzania to help find a solution to a critical water shortage in Ulyankulu refugee settlement.
- (96) Special mention may also be made of continuing assessments of the relevance of CDS work together with the churches. These efforts include the review of CDS criteria and several of the consultations already mentioned, as well as the encouragement given to the churches to carry out evaluations of projects. On a broader scale, the CDS Governing Board authorized in 1972 the initiation of a survey of all

CDS-supported projects in Brazil, which has resulted, inter alia, in a greater concentration upon work in the very poor north-eastern region of the country.

- (97) Aside from those surveys and evaluations LWS itself carries out or authorizes, it also benefits from its partnership with UN agencies and government instrumentalities as they conduct assessments of the value and effectiveness of joint programmes. Also welcome are the critical opinions of representatives from related agencies, who regularly visit LWS programmes and can make their evaluations in the light of the considerable experience they possess in the field of development. Finally, the growing public interest which LWS programmes and projects have evoked brings quite a number of persons involved in the mass media into contact with the work of World Service. Some of their observations, as seen from the point of view of those who are not "in the business", are most stimulating.
- (98) The Commission has also sought stimulation and outside expertise by inviting to its annual meetings persons of renown and related to the Commission's assignment. They were:
- 1971 - Dr. E. F. Schumacher, Director of the Intermediate Technology Development Group Ltd.
 - Mr. Joseph A. Sawe, United Nations Inspector
 - The late Mr. T. Jamieson, Director, Office of the United Nations High Commissioner for Refugees
 - 1972 - The late Bishop Stefano Mushi, Presiding Bishop, Evangelical Lutheran Church in Tanzania
 - Mr. Stanford Shauri, General Secretary, Christian Council of Tanzania
 - Mr. Prosper Rajaobelina, Deputy Executive Secretary of the UN Economic Commission for Africa
 - 1973 - Prince Sadruddin Aga Khan, United Nations High Commissioner for Refugees
 - Sir John Rennie, Commissioner General of the United Nations Relief and Works Agency for Palestinian Refugees
 - 1974 - Ambassador Inga Thorsson, Secretary of State in the Swedish Foreign Office
 - 1975 - Mrs. Helvi Sipilä, United Nations Under Secretary-General for Social Development and Humanitarian Affairs and General Secretary of the International Women's Year.
- (99) Their contribution to the thinking and resultant actions of the Commission is gratefully acknowledged.

8. A SELECTIVE RESPONSE TO DISASTER

- (100) The concluding phrase of the Terms of Reference may seem routine; but again it is of great importance if LWS is to move with the times. It reads:

"and take such other steps as are required for the discharge of its assignment."

One such step deserves special mention under this heading.

- (101) Aware of both the importance of providing assistance in disaster situations and of the difficulties often surrounding such actions, the Commission on World Service responded to the requests of several LWS related agencies and authorized in 1972 a survey of World Service involvement in emergencies. A sub-committee was subsequently formed which examined LWS capabilities in this area, along with those of other agencies active in this field, in order to prepare recommendations for consideration by the whole Commission. The result was a set of guidelines which call for an extension of LWS services in response to disasters in areas, including neighbouring countries, to which the logistic and administrative facilities of existing programmes can be extended, and provide for additional staff support and a joint related agency/staff working group to co-ordinate efforts in particular situations.
- (102) In strengthening the ability of LWS to conduct emergency operations, the Commission on World Service acknowledged that generally disaster responses on behalf of the ecumenical community would be undertaken by the WCC Commission on Interchurch Aid, Refugees and World Service (CICARWS). The purpose of its own involvement is to make its services available in those areas where it already has established programmes and/or where the LWF constituency is strongly represented. Accordingly, the LWS emergency provisions are to be seen as part of a total ecumenical effort. In order to facilitate greater co-operation, both organizations have participated in the establishment of an emergency information secretariat, which also involves Catholic Relief Services, Oxfam and the League of Red Cross Societies, with LWS currently holding the chairmanship. A description of actual disaster responses carried out under these new provisions made by the Commission is provided in Section II of this report.

9. THE NEED FOR STUDY AND RESEARCH

- (103) In concluding Section I of this report which deals with the Terms of Reference of LWS, the Commission would like to draw attention to the following observations and related recommendation:

Terms of Reference are significant not only in what they say, but also in what they do not say. This is the more so when, as has been the case following the last structure change, certain provisions previously included are now excluded. During the course of its history, LWS has relinquished a number of significant responsibilities. Some had become

redundant because the objectives had been achieved. Others, such as stewardship concerns, the Church Workers' Exchange Programme and Inter-Church Aid to European Minority Churches, have been transferred to other LWF units. LWS has been glad to render initial services in this regard and to share its experiences with the whole LWF.

- (104) However, there is one area where the Commission has experienced a continuing loss through such transfer of responsibility, viz. its former Secretariat for Social Affairs. With the implementation of the new structure what was previously the very first clause in the Commission on World Service's Terms of Reference was struck from its assignment, viz. "analyse and evaluate ecclesiastical, social, economic and other factors relevant to the diaconic task of the church in contemporary society" Through this structural re-allocation LWS lost its research and planning capacity with respect to the theological and other issues related to its assignment. The Commission has found this to be a great handicap in its work and has noted, in particular, that this deficiency has limited its ability to make a comprehensive contribution to the issue of Root Causes of Social and Economic Injustice. It therefore welcomes the indications of a growing consensus that, regardless of the issue of root causes, it is imperative that all Commissions be given a research capacity in the theological issues and other aspects related to their mandate. Such research is the lifeblood needed to ensure that the manner in which their assignments are fulfilled will continue to reflect the essential mission of the Church.

Therefore, the Commission has recommended to the LWF Executive Committee that the Commission's research and planning capacity be re-instated.

II. SERVING WITH THOSE IN NEED

- (105) In Section I of this report, emphasis was placed on LWS as a servant instrumentality of the churches. So, needs be, there was considerable reference to general concepts and structural relationships required to discharge the assignment contained in the Terms of Reference. In this Section II the emphasis will be on grass root action in the various phases of LWS activities. The primary relationship in that context is, of course, with the people themselves. The participation of the people in the planning and implementation of any programme designed for their development is frequently stressed. Even though one may not always succeed, LWS tries to involve the people of the area concerned in the planning and decision-making processes, for their own advancement and that of their communities.
- (106) "People cannot be developed, they can only develop themselves." This quotation from President Julius Nyerere makes clear that unless people themselves participate in the process of development, as opposed to being objects of external efforts, such development will not be true and lasting. Development does not come automatically with the infusion of outside assistance, nor does it become inevitable when structures of injustice are removed. This is a realization which constantly challenges service and development agencies to strengthen indigenous efforts to meet needs and desires arising from the local situation. Therefore, the focus of development must be people. This is more easily said than done. The arrogant assumption that, after all, it is much simpler, better and quicker if one would just do it for the people instead of with and through them, is a constant temptation. This temptation is the more real if the permanent condition of deprivation has produced among the people concerned the lethargy born of despair. But such tendencies, human as they are, need to be constantly resisted lest the best of intentions generate not self-reliance but dependencies. Therefore, LWS tries to be on guard and remain conscious of the need to work with the people concerned.
- (107) This emphasis on people must not, however, cause us to ignore the fact that these very same people, whose participation is essential in the development process, are themselves caught up in the web of systems, both local and international, which militate against their every effort. Therefore, a desire to help people to help themselves cannot be divorced from endeavours to change the structures which oppress them and keep them captive in dependency. Already the Founding Assembly of the LWF at Lund in 1947 expressed itself on these related concerns when it almost prophetically focussed attention

on what now, more than a quarter of a century later, are some of the most burning issues which face humanity. Entitled "Racial discrimination and persecution must give way to brotherhood on the basis of mutual understanding, respect and helpfulness", the statement declares:

- (108) "Men of every race, language and nationality are one in nature and of equal worth in the sight of God. Christ died for all men. No group is inherently superior or inferior to any other. The existence of recognized inequalities gives added responsibility, not added privilege to those who are in favoured positions. This conviction of man's equality before God must be appropriately reflected in human society, both domestic and international. The rights of minorities must be respected. Where freedom is met with responsibility, racial distinctions should not be drawn in economic, civic, cultural, social or religious pursuits. Every effort should be made to bring dependent peoples as speedily as possible to autonomy or self-government within the world family of nations."
- (109) These same thoughts are being expressed today, even if in harsher terms. The fearful spectre of a hungry world divided into rich and poor, compounded by the problem of racial discrimination, political oppression and injustice, is a challenge nobody, least of all Christians, can ignore.
- (110) If the equality of every person before God is to be appropriately reflected in human society, then continuous endeavours must be made to provide the enjoyment of basic human rights for all. At present, the standard definition of human rights must be sought in the United Nations Universal Declaration of Human Rights adopted on 10 December 1948, although this document is based on Western concepts of liberal individualism and may not adequately reflect the primary concerns of many developing countries. The basic rights for which they struggle concern not only the enjoyment of greater political freedoms, but often the right of every man, woman and child to acquire the minimal necessities for human existence.
- (111) The specific though limited assignment given to the Commission on World Service - to be concerned about those root causes of social and economic injustice which are inherent in the barriers to the development of human and material resources in the developing countries - thus directly relates to the daily struggle engaged in by the vast majority of the world's inhabitants to secure their most basic human rights. Moreover, this quotation points to some of the articles of the Universal Declaration of Human Rights to which the work of LWS should relate if it is to reflect the priorities of those whom it serves.

(112) Among these are:

- Article 23 (1) Everyone has the right to work ...
- Article 25 (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services ...
- Article 26 (1) Everyone has the right to education

1. POPULATION - FOOD

(113) In 1974 major world conferences were held to discuss issues related to both food and population. Regardless of how one assesses the results of these two international gatherings, it has been clearly established that the problems associated with both areas of concern are closely inter-linked. Only recently the so-called "world food crisis" raised serious doubts about whether the world can adequately feed its rapidly growing population. While the immediate crisis seems now to have eased somewhat, these doubts still remain.

FAMILY COUNSELLING

(114) The area of family counselling has been among the weakest of many church agencies working in development. Obviously, this is partly due to both traditional theological as well as social inhibitions inherent in local cultures. The programmes of churches and of LWS have, with some exceptions, also been affected by these limiting concerns. The United Nations World Population Conference in Bucharest facilitated considerable dialogue between various points of view. While most Western and some developing countries advocated far-reaching action, others felt that the economic conditions of their societies demanded that their social structures lead to the need for large families. Modest as the attempt may be, some churches and LWF service programmes have incorporated family counselling, including planned parenthood advice, in their health extension work. For instance, in the LWS Bangladesh programme, family planning is part of a general health extension service. Some 60 appropriately trained people, mostly women, are actively engaged on the village level in a service which, in addition to planned parenthood advice, also includes public hygiene, nutrition, maternity and child welfare. Similar elements are part of the Hong Kong and India programmes, as well as of a number of CDS projects. While, in this as in all other respects, local and cultural sensitivity needs to be taken into account in order not to do violence to human dignity, this is an area of concern which requires increasing attention also on the part of voluntary agencies.

AGRICULTURAL EXTENSION

- (115) The inter-relationship between population pressures and food supplies is, of course, obvious. Those who are unable to make their voices heard in the forums of the world experience daily the fact that food shortages are neither new nor temporary phenomena. Thus, the conservative estimates of the UN Food and Agriculture Organization indicated that 460 million people in the world are chronically malnourished, with the vast majority of these living in the developing countries of Africa, Asia and Latin America.
- (116) Although in the immediate future the need equitably to distribute world food supplies cannot be minimized, developing countries see the long-term solution to world hunger and to their dependence on food imports in terms of increasing their own productivity. This view is also reflected in the statement of the Seventh Special Session of the UN General Assembly: "The solution to world food problems lies primarily in increasing rapidly food production in the developing countries."
- (117) While nearly all LWS service programmes include some aspect of agricultural assistance, emphasis on this type of development has been particularly strong in areas where droughts or floods have crippled the ability to grow sufficient food supplies. In response to severe drought conditions in Ethiopia in 1973, World Service sought to re-supply farmers with ploughing oxen and needed agricultural supplies in order to enable them to resume cultivation. A large-scale well-drilling programme, for which the Evangelical Church Mekane Yesus later assumed responsibility, and agricultural extension services were designed to improve permanently agricultural methods and to contribute to lasting rural development.
- (118) As shown by the example of the ECMY in Ethiopia, the churches throughout Africa, Asia and Latin America are making vital contributions to the global struggle against world hunger. Through CDS more and more funds are being channelled to the churches for their efforts to increase agricultural production. One such project in India is the Tubewell Boring Project in Betul District conducted by the Evangelical Lutheran Church in Madhya Pradesh. In this region many of the beneficiaries of this programme are poor farmers on small land-holdings which otherwise are barely able to provide subsistence needs. However, these small farms can also be turned into productive units with the provision of irrigation resources. Consequently, farmers have greeted the programme with enthusiasm and are thus becoming self-reliant by increasing their productivity.
- (119) In the isolated Ajodhya Hills of Purulia District in West Bengal, the tribal population has totally lacked medical and educational services and has been completely at the mercy of local money-lenders. To help the people on their way to self-reliance the LWS service programme in India has initiated a large-scale agricultural development project

consisting of irrigation, extension services and the provision of ploughing oxen and cold storage facilities. Additional significance lies in the fact that through these projects confidence and community leadership are being developed among a people who as tribals have often found themselves on the periphery of society.

- (120) One solution to the problem of land shortage - admittedly not universally applicable - is to make more land usable, providing both jobs and food. In Bangladesh, through the LWS Rangpur Dinajpur Rehabilitation Service (RDRS) programme, eight projects of water hyacinth removal were undertaken for this purpose during the latter part of 1975. These projects employed some 6,000 workers on a food-for-work basis and reclaimed 500 acres of land for cultivation by people who had previously been landless.
- (121) In this country, where 90% of the people are engaged in cultivation, LWS/RDRS has embarked on an extensive agricultural programme which is expected to directly affect the lives of over one million people over a five-year period through a process of village extension work. Women have been encouraged to organize themselves and are being given technical assistance for the making of nets needed for the Fulbari Fishermen's Co-operative and for the running of a poultry programme currently benefiting more than 600 families. This combines employment with educational opportunities for women and is led by a team of women trained by LWS/RDRS. Some of the projects being undertaken include the establishment of combination fish ponds and duck farms, irrigation schemes to make possible the growing of three major crops annually instead of one or two, the promotion of high-quality local seed production, the planting of mango seedlings along roadsides to provide food and to protect road embankments. One result of this programme has been the introduction of wheat as a winter crop in the district of Dinajpur. Through the use of seed price subsidies the acreage covered by this crop rose from 2,000 in 1974/75 to over 12,000 in 1975/76. Improved storage and distribution largely avoid the normal loss of one quarter of the crop due to inadequate facilities.
- (122) In Africa, where the problem of land shortage is not as great as on the Indian sub-continent, there is still a vast need for agricultural training and better cultivation methods so that people can advance beyond the stage of subsistence production. Training for self-reliance begins already at the primary school level in Tanzania, where practical agricultural training is often combined with food production for the self-support of educational institutions. Similarly, this concept is being applied to the CDS-supported secondary school and leadership training programme at the Junior Seminary of the ELCT located in Morogoro.

- (123) Another example of how African churches are promoting agricultural development is in Madagascar, where the Southern Synod of the Malagasy Lutheran Church established the Manantantely Agricultural Centre in 1972 with support made available through LWS/CDS. This centre is located in an extremely poor area of south-eastern Madagascar, where almost all forms of communication and transportation are lacking and where people have subsisted by growing sweet potatoes, rice and cassava, using only a spade and no manure or other fertilizer. The programmes created at this centre to introduce improved farming methods have already received considerable recognition as an effective means to assist rural population at the grass root level. A second phase of this project extending through 1976 has been designed to provide agricultural extension services to former trainees of the centre and to local farmers.
- (124) Meaningful community development projects must respond to the needs of the people being served and, while relating to their customs, yet stimulate better social patterns. This is reflected in the project being implemented by the Conseil Supérieur des Femmes (National Council of Women) of Mauritania with the assistance of LWS. Its purpose is to establish small pilot units, on a co-operative basis, of domestic herds of goats and sheep among the nomads who have settled on the outskirts of the capital. Combined with a market gardening project, this co-operative provides the participating women with the opportunity not only to contribute to the production of food, but also to achieve a degree of economic independence.
- (125) A particular problem facing many African countries, as well as other regions of the world, is large-scale urban migration which decreases the capacity of rural areas to grow more food, and in turn expands the population which must be fed in the cities. In a country like Kenya, where the attractions of urban centres are especially strong, there is therefore a great need for agricultural training programmes such as the one conducted by the CDS-supported Limuru Boys' Centre. Not only does the two-year course offered at this centre provide an educational opportunity not otherwise available to rural youth, but ultimately the basis is being laid for a process of development which will improve rural life.

2. ADEQUATE STANDARD OF LIVING

- (126) Growing populations require not only adequate food supplies, but also expanded employment opportunities, health and social services. Small-scale, labour-intensive industries must be created in rural areas to provide employment opportunities and reduce population pressure on the land without increasing urban migration. Stress should be placed on the manufacture of products for local consumption, relevant to the needs of rural communities.

EDUCATION AND HEALTH

- (127) Each of these areas of activity plays an important part in the total programme of World Service. The churches in Africa, Asia and Latin America continue to stress the need to extend the benefits of education, health and social services in their respective countries as the distribution of projects submitted to LWS/CDS indicates. Today they are attempting to achieve these goals in new and innovative ways. In educational and medical programmes, the churches are engaged in the promotion of rural training centres, drinking water supplies, irrigation and agricultural projects, sanitation schemes, health extension services including family counselling, adult education and communication projects related to development.
- (128) A project which integrates a variety of services designed to help people to improve their community is conducted by the Central Synod of the Evangelical Lutheran Church in Tanzania. Its purpose is to serve the whole human being spiritually and materially through a Team Ministry for Ujamaa Villages. A team, consisting of up to eight experts in various fields, visits Ujamaa villages for periods of up to three months at a time to advise and assist people in all spheres of their daily life. Included in this team are a pastor/coordinator, a nurse/midwife, a doctor, a medical assistant, one community development worker, an agriculturalist, a veterinarian and a water engineer. LWS through its Community Development Service, together with the other two departments of the LWF, has actively supported this project since its inception in January 1974.
- (129) In Venezuela, the Evangelical Lutheran Resurrection Church has successfully helped to establish a vocational training school serving children from the slum areas of Caracas. Hundreds of thousands of people have been taught basic reading and writing skills through the Yemisrach Dimts Literacy Campaign carried out in Ethiopia. In Papua New Guinea, the Yangpela Didiman rural self-help and self-reliance movement seeks to improve rural life by organizing young people and encouraging their participation in a variety of development activities.
- (130) The provision of health care is another area where efforts must be made to reach people who normally cannot avail themselves of such services. Already mentioned in this connection has been the Floating Doctor Service initiated by LWS in Nigeria. At present, river transport is also being used in the Sudan, where a health education programme is being carried out in remote rural areas. Here emphasis is particularly placed upon the training of local village health workers. Other LWS health projects include the medical clinics operated for many years for Palestinian refugees in Syria, as well as recent participation in a campaign to control sleeping sickness in Angola, where World Service has helped to provide field laboratory microscopes and mobile medical units.

- (131) In Tanzania, the Evangelical Lutheran Church has been at the forefront in the training of medical assistants. At the time of its establishment, the Bumbuli Centre was one of only two such facilities in the country. Since 1961 this project, located in the North-Eastern Diocese of the ELCT, has received support through LWS/CDS, most recently for an extensive rebuilding and renovation programme, as well as for a water supply project. The Tanzanian Government decided in 1969 to place a high priority on the training of rural medical assistants, establishing similar facilities in various regions of Tanzania.

FOSTERING SMALL-SCALE INDUSTRY

- (132) On the Indian sub-continent, where agriculture cannot possibly absorb all those who need to gain their livelihood, particular attention has been given to employment-producing small-scale industries. The population on the land provides a ready market for a variety of products which can be made locally. In Bangladesh, LWS/RDRS has established co-operative workshops for the manufacture of such items as oxcart wheels, farm implements and foot-operated irrigation pumps. Weavers' Co-operative Societies, assisted by LWS, utilize looms produced in carpentries established by the RDRS programme. The raw material needed for the production of silk cloth comes from a large-scale sericulture programme in Dinajpur District. Women's Training Centres established in the towns of Kurigram and Lalmanirhat also offer adult literacy courses. Weaving and sewing workshops are run as co-operatives with women carrying also the management responsibility.
- (133) Sericulture similarly constitutes part of the LWS India programme, especially in the North Bengal districts where approximately 118 acres of mulberry trees had been planted by mid-1976. Attempts are also being made to develop "tasar" culture in the Jangal Mahal area of Burdwan District. This method of producing silk, which has been practised for centuries by certain tribal groups, relies on existing forest areas rather than on mulberry plantations. With the introduction of improved methods it is hoped to create a flourishing industry for the spinning, weaving and sale of finished cloth. Other projects in West Bengal include the cultivation of medicinal herbs, mushrooms and the planting of nearly 9,000 cardamon plants.

3. CONCERN FOR THE POOREST OF THE POOR

- (134) The distribution of international aid does not always seem to reflect priorities established on the basis of need alone: political and strategic considerations play their part. Yet it is also true that in many cases the least developed countries are frequently not particularly "interesting" from a political and strategic point of view. To make matters worse, they are at times incapable of absorbing and effectively utilizing large amounts of external assistance due to a lack of infrastructure or trained personnel. Hence, aid tends to be given where it will bring the greatest return, thus increasing disparities even within the developing world.
- (135) It cannot be denied, of course, that a variety of factors also influence the service efforts of church-related agencies, such as LWS, which is called upon to "encourage LWF member churches and their agencies to provide services for the alleviation of human need in their respective countries and to support them in such endeavours." In line with this assignment, a considerable proportion of assistance provided through LWS Service Programmes and CDS is directed to countries where LWF member churches are actively seeking to fulfil their diaconic responsibilities. Yet, need remains the primary criterion, whether projects are conducted in extremely deprived areas within nations or in some of the poorest countries of the world.
- (136) In addition to the expansion of the programmes on the Indian sub-continent, to which reference has already been made, attention has recently been given to additional countries in Africa. As an agency conducting programmes "global in scope and for the benefit of people in need, irrespective of race, creed, nationality or political convictions", Lutheran World Service is also providing assistance in countries which lack an active LWF member church or even where any form of Christian presence is still very limited. Also, in relation to these programmes, LWS operations are being carried out in several countries which have a high priority claim on international assistance. Almost by definition, these are countries whose lack of infrastructure makes a smooth implementation of programmes extremely difficult, if not impossible. Therefore, at times also LWS is confronted with the same problems which hamper large-scale governmental and intergovernmental agencies in their efforts to provide assistance in the least developed countries.
- (137) The World Service Sudan programme, which was initiated in 1973, provides several examples of the types of difficulties which can be encountered, especially in the fields of transport and logistics. Following 17 years of civil war, LWS has been engaged primarily in the reconstruction of educational and health institutions under a Tripartite Agreement with the Sudanese Government and the UNHCR. This programme is conducted at the request of the Sudan Council of Churches. In addition, World Service has been active in road and

bridge construction, the provision of agricultural assistance and health extension services, as well as flood relief and prevention.

- (138) This work is carried out in Upper Nile and Jonglei Provinces, an area approximately the same size as West Germany, but with a scattered population of only 1.5 million. From this it follows that LWS must possess extensive communications and transport capabilities in order to implement building projects at widely distant locations. However, the difficulties which thus arise are complicated by the fact that some building sites in this region can be reached only during a few months of the year, and then only by land, while other sites lie along the rivers or even on islands in the rivers. Hence, a large river transport capability is also required. Where roads did not exist, LWS has had to build them. In years when above-average flooding occurs, as has recently been the case, roads may be open for even a shorter period of time than usual, before the rains begin again. If projects cannot be completed during that period, a delay of one full year results.
- (139) In Mauritania, LWS has now completed over two full years of operation in partnership with various government ministries and the national Red Crescent Society. But the Red Crescent itself is a relatively young organization in a country which has had little prior experience with either national or international voluntary agencies. Hence, project planning has sometimes been difficult and time-consuming, and efforts to implement the agreed-on long-range programmes have sometimes had to be postponed. First the Sahelian drought and then the dispute in the Western Sahara have caused the Red Crescent to devote much of its attention to emergency relief operations, and, in this respect, the assistance facilitated through LWS has been significant and appreciated. Nevertheless, there is an unquestionable need for long-term rehabilitation and development projects, such as the ones involving nomad resettlement and re-afforestation at present being conducted with the support of LWS.
- (140) Confronted with the many difficulties often encountered in some of the least developed countries, one may be tempted to give up and go elsewhere, arguing that the limited resources may be more effectively employed in other areas of need. Such possibilities must be carefully considered, but they also raise challenging questions. If Christians are not prepared to face the risk and obstacles involved in working with the poorest of the poor, then what hope is there for eliminating the present injustices afflicting the world? Here especially, even as elsewhere where both usual and extraordinary difficulties are encountered, there is need to remember the biblical injunction "not to be weary in well doing."

CONCENTRATING ON THE PARTICULARLY UNDER-PRIVILEGED

- (141) While there is a recognized urgent need to reduce the wide economic disparities between countries, it is perhaps equally vital that development activities directly benefit the poorest population groups within any given country itself. For the purpose of development is not the creation of national wealth as an end in itself. This wealth must be used to improve the lives of the people whose efforts are the foundation of development.
- (142) Reaching the poorest of the poor within countries often presents problems similar to those encountered in trying to eliminate the inequalities between nation-states. Unjust economic systems often play significant roles in both situations. In some instances, World Service has been specially requested to concentrate its efforts on particularly under-privileged population groups by those who have seen their own efforts distorted by long-entrenched traditional power structures. Such requests place a special responsibility on LWS to assist the poorest of the poor in their efforts to escape from relationships of dependency.
- (143) There is, of course, the constant danger that the benefits of development will be co-opted by those already better off. And it is not always easy to avoid becoming involved in local tensions when privileged positions are threatened because the traditionally under-privileged are aided in determining their own destinies. Those who are carrying out the development work of the churches are sometimes reminded of these difficulties quite forcefully. But these are challenges which must be faced if service activities are to help promote true and lasting development based on the participation of the poorest of the poor.
- (144) LWS, through its projects to support the efforts of the poorest of the poor, can help to decrease local economic disparities and to stand in support of the national churches as they seek to meet the challenge of their societies. One country where far-reaching social changes have taken place during recent years is Ethiopia, where the Government proclaimed an extensive land reform in March 1975. However, as officials of the Evangelical Church Mekane Yesus (ECMY) recognized, a programme of land distribution could only benefit peasant farmers if they possessed ploughing oxen to begin cultivation. Therefore, LWS assisted the ECMY to establish a \$200,000 credit fund for the purchase of oxen prior to the planting season. This so-called "Henna Project" has provided loans through existing peasant associations, which, when repaid, will go towards financing subsequent rural development activities.

- (145) During 1976, assistance was also provided in the resettlement of 86 families who had been living in the Dessie Relief Shelter since the severe drought three years before. For this project the Government provided 160 hectares of fertile land in Tao, a region 18 km. east of Alemata. LWS contributed construction materials, transportation, blankets and some food supplies. Upon their arrival those assisted built temporary shelters of straw and maize stalks, and immediately began cultivation in order to take advantage of the upcoming rainy season. A Tao Farmers' Co-operative has been formed which is engaged in farming activities and the construction of homes. In addition to the immediate benefits, the importance of projects of this nature was that they enabled the people to leave the relief camps and to return to their farms and villages. The multiplying effect became evident when the Government encouraged FAO to include similar schemes in its programme.
- (146) In India, where LWS is concentrating its service programme in West Bengal State, land is being distributed to homeless and landless people in a two-part programme; first for homestead plots and then, to the extent possible, for cultivation. This also included participation in a housing construction scheme, which in 1976 called for the building of 5,000 houses in the districts of Jalpaiguri, West Dinajpur, Burdwan and Malda. LWS, together with the Government, is contributing to the purchase of building materials and is providing supervision of the construction being done by the people themselves. Assistance is also given for the growing of vegetables, fruits and the small-scale raising of livestock. Such measures, combined with the provision of water supplies and adult literacy training, will promote a degree of self-sufficiency and support efforts to reduce the role of private money-lenders who often charge exorbitant interest rates.
- (147) Another example of an action designed to directly eliminate the power of private money-lenders in India is the Tamil Evangelical Lutheran Church Rural Development Project in Andimadam, Tamil Nadu, which is being supported through the LWS Community Development Service. Phase III of this project provides for the establishment of a short-and long-term credit system to aid small-scale farmers, landless workers and artisans who often cannot obtain bank loans. In this connection, funds are being sought to create a long-term fixed bank deposit, which will serve as security for short-term credits to cultivators for agricultural inputs. The project assists farmers in processing their applications to the bank to promote responsible credit handling. Co-operative credit societies will also be formed through this project to make it possible for members to obtain low-interest loans in times of need.

- (148) Helping those who are among the most disadvantaged in their own societies is neither an easy nor necessarily a thankful task. Yet it needs to be done even if other projects, in terms of immediate results, appear to be more rewarding. For the impact of such attempts may have far-reaching effects not only in personal terms but in the development of more just societies. As Lewis B. Smedes said: "When hungry people discover by eating that hunger is not their ordained destiny, they experience the first impulse to change the conditions that impoverish them."

4. IN THE WAKE OF DISASTERS

- (149) Voluntary agencies engaged in relief and emergency operations sometimes hear their activities denigrated as mere "band-aids" which do not respond to the root cause of human suffering and injustice. But, as the Commission on Human Rights of the UN Economic and Social Council has stated: "The effective enjoyment of economic, social and cultural rights also includes the right to prompt and adequate relief in the wake of natural disaster."
- (150) Since the establishment of an expanded World Service emergency programme in April 1974, LWS has been involved in responding to a variety of natural and man-made disasters, the largest operations having taken place in India and Bangladesh where ongoing service programmes are being implemented. The types of emergencies in which LWS has become active range from flooding in Bengal, Mozambique and the Sudan to drought conditions in Ethiopia and Mauritania. In areas torn by human conflict, such as Lebanon, Western Sahara, the Eritrean Province of Ethiopia and southern Africa, relief has been provided in the form of food supplies, clothing, blankets and medicines. Due to the generous support and co-operation of its related agencies, LWS has been able to react quickly in such situations to save human lives and to help reduce further suffering. After the earthquakes in Northern Italy in 1976, housing projects (76 houses) have been implemented in close co-operation with the Lutheran churches in Italy. Since the cease-fire in Lebanon in late October 1976, an emergency relief programme has been started in this country stricken by civil war. The programme, supported also through the LWS emergency office in Amman, is being carried out in two phases, each of approximately two to three months, in co-operation with the ICRC and LWS's traditional partner, UNRWA.
- (151) One example of the type of urgent action often required occurred in August 1976 when the Mozambique Government called for assistance for several thousand Zimbabwean refugees, following incidents along its border with Rhodesia. World Service contributed to this effort by providing 27,000 blankets air-lifted to Mozambique from the LWS/TCRS stockpile in Tanzania. Moreover, in many areas local emergencies occur which do not require a large-scale response, but to which established LWS Service Programmes are often able to respond with funds or supplies available for such purposes.

- (152) In India, severe flooding in the northern and southern parts of West Bengal, as well as drought conditions in the western regions of the state led LWS to commence relief operations several months earlier than the scheduled opening of its regular service programme at the beginning of 1975. The provision of emergency funds, supplies and services continued into the early months of the following year. Included in this emergency programme was the distribution of food-stuffs, clothing and blankets, housing assistance for thousands of families and the establishment of 6 field hospitals which served 4,000 - 5,000 out-patients each week until April 1975. Since that time, LWS-India has also responded to major disasters in 1975 and 1976 resulting from flooding in Murshidabad District and the State of Bihar, where LWS was the first international voluntary agency to enter the disaster area.
- (153) Bangladesh, which has experienced a series of natural disasters since its independence over five years ago, also suffered immense hardship as a result of floods in late 1974 when an estimated 37% of the country was inundated. In Kurigram Sub-division of Rangpur District, one of the two northern districts where the LWS/RDRS programme is based, approximately 90% of the total population of 1,400,000 was affected. Drawing upon its existing emergency stocks, LWS/RDRS was able to respond immediately with the distribution of close to 300 tons of food supplies, along with 40,000 saris and other clothing, 10,000 blankets and 135 tents by the end of August 1975. Subsequent measures included the establishment of 100 food distribution centres serving a population of 250,000, the provision of seeds and the construction of 1,000 tube-wells to supply safe drinking water.
- (154) All LWS service programmes maintain certain stocks of supplies for use in disaster situations, and occasionally, as in India, provision is made for the assignment of a permanent staff member in charge of emergencies. However, due to the potential for frequent and highly destructive catastrophes in Bangladesh, LWS/RDRS established in 1975 a large-scale disaster preparedness unit. When not involved in immediate relief operations, this unit engages in a variety of measures designed to mitigate the effects of future emergencies, primarily through the initiation of food-for-work schemes which provide additional employment opportunities.
- (155) As was stated by the Sixth Special Session of the UN: "The special measures adopted to assist the most seriously affected countries must encompass not only the relief which they require but also, beyond that, steps consciously to promote the capacity of these countries to produce and earn more."

5. PROMOTING SELF-RELIANCE

- (156) Since its inception, World Service has recognized the need not only for immediate relief assistance, but also for long-term rehabilitation and development measures. In most instances, the process of reconstruction and the promotion of self-reliance requires years of sustained commitment and far greater resources than relief operations alone. However, there is often less public enthusiasm for the follow-up actions needed to enable people to rebuild their lives and to achieve a stage of development which will allow them to withstand the impact of possible future catastrophes. Fortunately, the international Lutheran community has consistently sought not only to support relief actions but also to sustain support for long-term reconstruction and development.
- (157) Ultimately, the goal of all LWS activities is the promotion of self-reliance and the strengthening of indigenous efforts and capabilities to overcome the barriers of social and economic justice in their own communities. This is true of LWS Service Programmes, as well as CDS endeavours. Therefore, particular importance must be attached to the increasing role of indigenous church agencies and the involvement, from the start, of the relevant national instrumentalities. This concern has been illustrated by previous references to CDS projects and Service Programmes. Here are listed some additional examples:
- (158) When the Lutheran Church of Peru requested LWS assistance in reconstruction efforts among the Andes people in the Cordillera Blanca region, a large number of organizations were engaged in a massive international relief effort in the wake of almost unbelievable destruction. But, too often, emergency assistance did not reach the affected areas. People flocked to distribution centres or migrated to the coastal cities; the result was disruption of Indian communities and their culture. To begin with, it was necessary to gain the confidence of people who have been taught by history to distrust the presence of outsiders. Today there are more project requests from local communities than can be implemented at any one time. Work sometimes goes slowly where supplies must be transported by mule at altitudes which make visitors weak. But self-reliance has become both a method and a goal, since the success of each project rests upon the self-help efforts of the people themselves. Among their accomplishments have been the construction of schools and irrigation canals, the formation of co-operatives, and the introduction of improved varieties of potatoes and the raising of guinea pigs.

- (159) Among the countries where self-reliant efforts have been strengthened by funds channelled through LWS/CDS is Brazil, where support has been given for the work of Diaconia, a social welfare organization formed in 1967 by nine Protestant denominations. Through a Special Fund for Small Development Projects, this local ecumenical agency has concentrated on improving water supplies, public hygiene and health, agriculture and educational facilities. Specifically, this extensive programme has included the construction of dams, reservoirs and public water systems, the establishment and equipping of dispensaries, training courses for nurses and midwives, community vegetable gardens and irrigation schemes, and the construction of social centres and simple primary schools.
- (160) Opportunities for growing self-reliance can be found in the Middle East, where LWS has for many years operated its programmes of service in an area of military conflict and constant political tension. Approximately a decade ago it could be said that the villagers of the West Bank were relatively inactive in the field of community development. Then LWS began urging villagers to build schools, access roads to markets and to make other improvements which would better the quality of community life. Initially, LWS offered cash grants of up to 60% of the cost of these projects. Gradually, as village groups gained experience in the process of community development, LWS contributed less to the cost of projects while villagers increased their participation. Today the projects are paid for by the villagers. LWS participates only occasionally through interest-free loans, all of which are repaid. Not only have the villagers assumed the responsibility of paying their own way, but they also have learned to handle the administration of such projects and are thus capable of executing future plans without outside assistance. Furthermore, villages in a society which previously accorded highest priority to the education of boys have been assisted to build girls' schools and each year some 50 university scholarships are provided to women. The reference to this example indicates that much more remains to be done to eliminate discrimination against the participation of women in efforts to promote self-reliance and in development endeavours generally. As Mrs. Helvi Sipilä, the General Secretary of the International Women's Year, has said:

"We cannot hope to solve the increasing international problems of economic and social development, and improve the quality of human life while leaving aside half the resources of humanity."

- (161) Another example of self-reliance is found in the Sheltered Workshops for the Blind in Jerusalem. In 1969 LWS was subsidizing these workshops through a grant of \$65,000 per year to pay salaries, materials, etc. Gradually the blind workers were able to increase their production and sales. As the revenue increased, the amount of subsidy furnished by LWS became less and less. Finally in 1975 the workshops became self-supporting and the subsidies from LWS were discontinued. Traditionally, the blind have been considered within the local culture to be completely dependent on society. LWS has demonstrated through a concentrated educational programme at the Vocational Training School, followed by employment at the Sheltered Workshops, that the blind can become productive members of society.
- (162) By way of contrast, the Jerusalem programme also demonstrates the real problems associated with services related to major institutions. This is now the only programme in which LWS has institutional commitments and which ties it to responsibilities from which it is difficult to disengage. In fact, it is also because of this experience that the Commission has been on guard not to become committed to institutionalized services elsewhere.

A BASIC INGREDIENT

- (163) As the Assembly meets in Tanzania, where the concept of self-reliance is a basic ingredient of development, the programme of refugee resettlement carried out by LWS in this country in partnership with the Government and the UNHCR may be of particular interest. Since 1964 LWS has operated the Tanganyika Christian Refugee Service (TCRS) on behalf of the World Council of Churches and in consultation with the Christian Council of Tanzania, to facilitate the resettlement of refugees in Tanzania. In doing so, it has assisted virtually all of the approximately 200,000 refugees who have found such gracious asylum in Tanzania.
- (164) Under tripartite agreements with the Tanzanian Government and the UNHCR, LWS/TCRS has assumed operational responsibility for eight rural refugee settlements with a total population of over 180,000 refugees. Six of these settlements, i.e. Mwese for refugees from Rwanda, and Rutamba, Lundo, Muhukuru, Matekwe and Mputa settlements for people from Mozambique, have now ceased to require any international assistance. They are fully integrated into the normal governmental administration of Tanzania, after an average of six years' international assistance and at an average cost of US\$150 per refugee, provided through LWS and the UNHCR. In these settlements, no refugee who arrived before 1972 now requires any international assistance, as projects were planned from the outset for the refugees to achieve self-reliance as village farmers to avoid any possibility of developing a dependency. LWS/TCRS continues to operate only Ulyankulu and Katumba for Hutu refugees from Burundi who number approximately 120,000 in these two settlements.

- (165) Successful integration demands adherence to the development plans of the host country and the involvement of the local community in meeting refugee needs. In Tanzania, this means that primary emphasis has been placed upon the achievement of self-reliance and the promotion of agriculture. From their arrival in a settlement, refugees set to work to build their own homes and to begin cultivation on the 3.5 hectares of land allotted to each family by the Government. Through village development committees they organize themselves to carry out the work of developing their new communities. This has brought the settlements into the orbit of regional and district planning through continuous participation in the governmental development committees to avoid the creation of settlements which could have developed in isolation from the Tanzanian community as a whole.
- (166) The bush and forest have to be cleared, wells dug, and roads and bridges built - all on a self-help basis. Temporary as well as permanent schools, health centres, dispensaries, community centres, workshops, stores, generator houses and milling stations are also constructed. In the planning of settlements, provision is always made for church building sites, since community services are not complete without spiritual care. Thanks to the efforts and co-operation of the churches and the Christian Council of Tanzania, there are many houses of worship in the settlements, most of them built on a self-help basis. These and other facilities serve not only the refugees, but often the surrounding Tanzanian communities as well.
- (167) The co-operation existing between the Tanzanian Government, the UNHCR, the Churches and LWS, together with the efforts of the people themselves, was featured at the United Nations Conference on Human Settlement (HABITAT) when a documentary film about Ulyankulu settlement was produced and presented by the UNHCR to describe the relationship between refugee assistance, rural development and human settlement.
- (168) It is realized, of course, that the "root causes" of refugee problems cannot be eliminated through schemes of rural resettlement. Once people flee their native country and become refugees, usually the best solution to their problem is repatriation when changed conditions make this possible. One of the perplexing issues related to assistance to refugees is, therefore, that such assistance must not detract from endeavours to resolve the conditions of injustice and political intolerance which cause the refugee problem in the first place. The example of Mozambiquan refugees living in Tanzania shows that, even when people have become fully self-reliant in a new country, the majority of them were ready to return to their homeland, while those who chose to remain were granted resident rights in Tanzania. In both 1975 and 1976 LWS/TCRS participated in the repatriation of Mozambiquan refugees to their newly independent country. In each instance LWS/TCRS was charged with making the arrangements necessary to transport these people to the border - a process involving not only the securing of transport, but also the clearing of bush and the building of roads and bridges. In 1975, twenty-one thousand

people were transported from Lundo, Muhukuru, Mputa, Matekwe and Rutamba to crossing points on the Ruvuma River. Last year, 3,500 more Mozambiquans returned to their home country, where they are assisted by the Government and the UNHCR. However, the infrastructure of the settlements is not lost; it is being used for further development as Tanzanians now settle there.

- (169) Most of the things which have been said about the rural refugee settlement programmes in Tanzania also apply to Meheba settlement operated by the LWS Zambia Christian Refugee Service for Angolan refugees in Zambia. In both these countries, LWS also co-operates with the respective National Christian Councils in providing assistance to individual refugees of urban backgrounds through counselling and social services. However, even though the population of Meheba settlement has increased recently, the emphasis of the LWS/ZCRS programme has more and more shifted to the needs of Namibians who have been forced to leave their home country and are cared for in Zambia under the auspices of SWAPO.

6. SERVICE TO VICTIMS OF RACIAL DISCRIMINATION AND POLITICAL INTOLERANCE

- (170) The finding of solutions to the global problems of hunger and over-population, and to the other causes of injustice, requires the closest co-operation both between nations and within nations. Nevertheless, the peoples of this world continue to be divided through racial discrimination, colonial domination and political intolerance. Here lies again the special obligation for all who profess the name of Christ to declare in word and deed the new community they have found in Him. In some of its programmes Lutheran World Service comes into direct contact with these problems and their victims, and seeks to bring to bear the reconciling and healing ministry of Christian concern.
- (171) Under preceding headings, reference has been made to the involvement of LWS in the large-scale refugee problems of Asia and Africa where assistance could be provided within the context of general development efforts of the host countries. Not all situations where people are dispossessed through racial discrimination and political intolerance lend themselves to this approach. For instance, for certain categories of refugees permanent overseas resettlement in the traditional sense is still the only viable solution. Therefore, LWS has assisted refugees in their resettlement from Chile, Eastern Europe, Indochina, Iraq and Uganda. These programmes were implemented through the Lutheran Churches chiefly in North America where most of them moved.

WITHOUT FREEDOM THERE CAN BE NO DEVELOPMENT

- (172) In line with the Human Rights resolution of the Evian Assembly, the Commission has given special attention to those areas where the presence of regimes based on a philosophy of systematic racial discrimination oppresses people and jeopardizes world peace. This applies particularly to southern Africa. Political oppression and the denial of basic human rights have forced countless people to flee their lands and seek refuge in neighbouring countries. Others have been deprived of basic human rights and services in their own countries. In view of resultant human tragedies, LWS sought to help meet some of the needs for social welfare and development services in areas liberated from colonial rule in the course of the freedom struggle in Mozambique and Angola.
- (173) Natural points of contact to such areas of concern were given through LWS involvement in the work among Mozambiquan and Angolan refugees who had fled into Tanzania or into Zambia. Consequently, the LWS offices in Dar es Salaam and Lusaka negotiated with the respective liberation movements, i.e. the Frente de Libertacao de Moçambique (FRELIMO) and the Movimento Popular de Libertacao (MPLA), and their relevant social service units within the liberated areas of Mozambique and Angola for projects that would provide humanitarian and development assistance to people in need. This arrangement was also cleared with the Governments of the United Republic of Tanzania and of the Republic of Zambia, which offered their co-operation in the implementation of the proposed assistance to the suffering people living within neighbouring territories not yet enjoying independence.
- (174) In Tanzania, the assistance was provided in co-operation with FRELIMO and its affiliated Mozambique Institute which was primarily concerned with the social and economic development of the liberated areas and training personnel to serve either in the liberated areas or subsequently in independent Mozambique. The FRELIMO movement itself distributed the aid through its administrative structure inside the liberated areas. It is estimated that the area served during this period before independence had a population of approximately 1 million Mozambiquans, scattered over vast areas of bushland and almost without any means of communications except on foot. LWS handled the purchase of all commodities, ranging from clothing, educational supplies such as exercise books, pencils, rulers, black-boards, chalk, typewriters, etc. to medical supplies and equipment, and agricultural tools, seeds and fertilizers. These were delivered to the border of Mozambique from where they were hand-carried by large teams of porters, sometimes requiring three weeks for a return journey. Similarly, in Zambia, supplies were purchased in Lusaka and delivery was made to forward areas near the frontier of Zambia with Angola. Distribution was effected through the relevant social and educational instrumentalities of the MPLA.

- (175) Of particular significance was the manner in which LWS could provide assistance through its on-the-spot purchasing of materials required. This enabled the precise and specific items to be supplied at short notice through the LWS offices, thereby often filling a vital gap for supplies before the arrival of major consignments from governmental or intergovernmental sources which were procured and delivered from overseas. As a corollary to LWS assistance to refugees from these countries, aid was thus also provided to those who became disinherited in their own land. Following the independence of both countries, LWS has been asked to provide assistance for reconstruction and development and, in the case of Mozambique, also acted as the operational partner for the repatriation operation.
- (176) In co-operation with and in support of the Refugee Counselling Officers of the Christian Councils of Tanzania and Zambia, LWS provided humanitarian assistance to refugee students and exiles from all countries under minority or colonial administration in southern Africa since the inception of its programme in the 1960s. When a large exodus of young Namibians took place in 1974, as a result of the repressive educational policy of the South African Government in their land, the LWS office in Zambia became a natural focal point for first emergency assistance after their arrival in Zambia, where they were accepted in exile.
- (177) Under the auspices of the Christian Council of Zambia, a chaplaincy for the Namibians was established at the request of the Lutheran Churches of Namibia and is being supported by LWS. Following consultations with the leadership of the Churches, LWS has become the focal point of all assistance from the international Lutheran community to Namibian exiles in Zambia. In addition to the chaplaincy, the services include a scholarship programme for students seeking completion of their secondary or further education, and support for the health and education centre established for the Namibian exiles and operated by the South West Africa People's Organization (SWAPO), under whose auspices they are in Zambia. This aid includes individual material assistance, allowances for technical personnel in the field of agriculture, community development, health and education and material inputs for the same activities. The project is carried out in close co-operation with the UN Commissioner for Namibia, the UNHCR, SWAPO as the administering authority, and the host Government of Zambia. Many of the young people assisted in this project are from schools run by the Federation of Evangelical Lutheran Churches in Southern Africa (FELCSA).
- (178) Those who have remained in Namibia have benefited from a variety of desperately needed projects of the Evangelical Lutheran Ovambokavango Church supported by LWS/CDS in its efforts to minister to the needs of Namibians in southern Angola. In connection with one CDS project, a notable accomplishment due to the will of the Namibian people has

been the reconstruction of the printing press of the Lutheran Church at Oniipa. This press, founded in 1901, prints religious literature and books and provides the only non-State controlled news available to the Ovambo people through the publication of Omukwetu, which has also reached the Namibians assisted by LWS in Zambia. Completion of this project, supported by \$290,000 channelled through CDS and \$17,600 raised by the people themselves, was celebrated at an official ceremony in May 1975, two years after the press was destroyed by dynamite. At the same ceremony \$3,000 more was collected and given for LWS programmes to combat hunger on the African continent.

- (179) In the midst of the struggle for liberation in southern Africa, the churches are challenged to stand clearly on the side of those who suffer and are denied basic human rights. At least in one respect the challenge faced today in the tragic situation of southern Africa is very similar to that confronted when the Lutheran World Federation was established in 1947. For, in the case of Namibia, the world Lutheran community is once again seeking to assist some of its own members who have been forced to flee their homes and are in need of both spiritual and material assistance. The concerns which motivated Lutherans to act following World War II are thus still present in our work, even though the nature and extent of LWS programmes have vastly changed since that time.

CONCLUDING REFLECTIONS

- (180) Recently the Secretary General of the United Nations, Dr. Kurt Waldheim, said: "The problems now confronting national governments and international organizations are so vast and so complex that we have to deal with them in co-operation and as a community of nations..... The pursuit of short-term national interests by any nation or group of nations can no longer provide even a brief reprieve from the inevitable results of the present trends."
- (181) If national governments are so challenged, how much more is it necessary for the churches to give tangible expression that there is in Christ a New Community. Acceptance of this challenge surely means that the very existence of unimaginable poverty, social discrimination, political oppression and all other expressions of injustice become increasingly intolerable for Christians. The all-pervasive presence of these evils in a world in which most of the rich live in countries where Christianity predominates, testifies to the fact that - whatever effort has been made nationally and internationally - our inadequacy is all too apparent and our many failures starkly manifest. While, therefore, a report like this - being an account of the stewardship entrusted to the Commission - by its very nature

tends to dwell on what has been done and what problems have been solved, there is need to be aware of what has been left undone and what problems have remained unresolved. Those who have caught but a glimpse of the grave plight of many of God's creatures, and a vision of the great opportunities God has given us to proclaim His love in word and deed, will recognize the inadequacy of the service they seek to render and cry: "Lord have mercy upon us!"

- (182) The real concerns are, of course, not only organizational and logistic, even though these tend to be sometimes overpowering in a rather extensive programme commitment such as the one with which the Commission is entrusted. Such problems are ever present. But the truly perplexing problems are rather the ambiguities and dilemmas; the inter-relationship between causes and symptoms:
- (183) Can one be really sure that helping people who suffer under a repressive regime does stimulate the aspirations for liberation rather than perpetuate an unjust status quo? Whatever one thinks, the answer to that question might be - can Christian love withhold urgently needed help?
- (184) How can the struggle against the root causes of social and economic injustice inherent in the industrialized countries and world economic systems best be related to the process of overcoming the barriers to development in the developing countries?
- (185) At what point does the integrity of a Christian agency require the refusal of assistance because it can only be provided under circumstances which would compromise its witness?
- (186) Are there new ways in which a testimony to Christ's redeeming grace can be given within the context of the Church's concern for justice and development when not infrequently churches themselves are part of a society which benefits from a system with many inequities?
- (187) Have all possible ways been explored to give women the opportunity to be more involved in the developing process in a meaningful way qualitatively and quantitatively, or have the existing social patterns in some developing countries been a convenient excuse?
- (188) Are there more constructive ways in which the potential multipliers, such as literacy campaigns, public health programmes and educational opportunities can be the beginning of a process of self-reliance and community out-reach rather than an end in themselves?
- (189) How can the inter-relationship between development and population growth be appropriately related to the churches' diaconic concern?

- (190) How can local initiative and leadership be encouraged in the face of apparent apathy without prejudice to the servant character of Christian help and without giving rise to fears of humanitarian colonialism?
- (191) How can one set appropriate standards in pilot projects to stimulate the aspirations of the people without, at the same time, creating islands of privileged communities?
- (192) Those are but some of the questions which, time and again, have exercised the Commission. The fact that there are no ready answers applicable to all situations does not absolve the churches from keeping these issues alive and open to God's enlightening guidance. Only in this way may some of the dilemmas be recognized as opportunities and some of the enigmas become sign-posts for new and exciting directions in the mission of the Church. Thus, by God's grace, insights and strength may be given in the search for a compelling Christian commitment: a commitment which demonstrates that the Church's total ministry embraces a concern not only for human justice but also for divine grace. Ultimately, true development is not so much development of the resources of nature but of the resources of people, resources which are still dormant and repressed, waiting for liberation in a society where people respect and love each other because they recognize a common Lord. It is the acceptance of the sovereignty of God as revealed in Jesus Christ which provides the sustaining basis for a proper understanding of our shared humanity and of the privileges and responsibilities which are ours as Christian members of this all-embracing community.

APPENDIX
TO THE
REPORT OF THE COMMISSION ON WORLD SERVICE

- I. Status Report on all CDS Projects 1970 - 1976
- II. Support provided by Churches and Related Agencies
for LWS Service Programmes
as per categories 1970 - 1976
- III. Special Disaster Support

I. STATUS REPORT ON ALL CDS PROJECTS
JANUARY 1, 1970 to DECEMBER 31, 1976

REPORT ON CDS PROGRAM

January 1, 1970 to December 31, 1976

	Projects	amounts in US\$
1. <u>Total Numbers</u>	<u>415</u>	<u>39,800,605</u>
2. By <u>Continents</u> , the breakdown is:		
- Africa	196	19,704,565
- Asia	109	7,644,395
- Latin America	100	10,197,775
- Global	<u>10</u>	<u>2,253,870</u>
<u>Total</u>	<u>415</u>	<u>39,800,605</u>
3. By <u>Categories</u> , the breakdown is:		
I. Integrated Rural Development		
a - Agriculture	51	3,880,117
b - Water Supply	40	2,569,503
c - Comprehensive Development Projects	34	5,334,711
d - Infrastructure	7	272,766
Total	132	12,057,097
II. Health Services	80	6,495,545
III. Education		
a - Schools & Hostels	73	9,541,753
b - Vocational Training	35	3,485,191
c - Sponsor & Scholarships	2	71,000
Total	110	13,097,944
IV. Communication, Radio, Printing Press etc.....	15	3,289,772
V. Diaconic Work	59	4,161,176
VI. Leadership Training	19	699,071
<u>Total</u>	<u>415</u>	<u>39,800,605</u>

Key to categories:

I. Integrated Rural Development

- a) agricultural projects, including agricultural schools
- b) water supply, including irrigation and electricity
- c) comprehensive development projects (Integrated Rural Development)
- d) infrastructure, roads, bridges, sawmills

II. Health Services

Hospitals, nurses training, nutrition programs, etc.

III. Education

Schools and hostels directly related to schools or universities, literacy campaign, etc.

- a) schools and hostels
- b) vocational training including domestic science etc.
- c) sponsor- and scholarships

IV. Communication

Radio, printing press, massmedia, audio-visual projects

V. Diaconic Work

Social centers, rehabilitation projects for the blind, deaf, etc. general hostels not related to educational institutes, kindergartens, student centers, etc.

VI. Leadership Training

including Development Offices and Regional Workshops in Third World

EXPLANATIONS OF ABBREVIATIONS OF THE DONOR AGENCIES

- | | |
|--------------------|--|
| 1. ALC | - American Lutheran Church |
| 2. Als.Lorr. | - Church of the Augsburg Confession of Alsace and Lorraine, France |
| 3. Austria | - Evangelical Church of the Augsburg Confession in Austria |
| 4. BfdW | - Brot für die Welt, Germany |
| 5. Chr.Bl.M. | - Christoffel Blind Mission, Germany |
| 6. CIMADE | - CIMADE, France |
| 7. CLWR | - Canadian Lutheran World Relief, Canada |
| 8. DAH | - Deutsches Aussätzigen Hilfswerk e.V., Germany |
| 9. Denmark | - Danchurchaid |
| 10. DMS | - Danish Missionary Society |
| 11. ELOC | - Evangelical Lutheran Ovambokavango Church, Namibia |
| 12. EZE | - Evangelische Zentralstelle für Entwicklungshilfe e.V. Germany |
| 13. Finland | - The Foreign Aid of the Church of Finland |
| 14. FMS | - Finnish Missionary Society |
| 15. Gva.LC | - Geneva Lutheran Congregation |
| 16. Holland | - Evangelical Lutheran Church in the Netherlands |
| 17. Holland | - "Kom over de Brug", II |
| 18. KED | - Kirchlicher Entwicklungsdienst, Germany |
| 19. KNN | - Kirkens Nødhjelp, Norway |
| 20. LC GB | - Lutheran Council of Great Britain |
| 21. LH | - Lutherhjälpen, Sweden |
| 22. LWR | - Lutheran World Relief, USA |
| 23. Missio F. | - Missio 1976 Finland |
| 24. NORAD | - NORAD, Norway |
| 25. NSM | - Norwegian Santal Mission |
| 26. OXFAM | - Oxford Committee for Famine Relief, England |
| 27. Presbyt.Church | - United Presbyterian Church USA |
| 28. USA NC | - USA National Committee |
| 29. Swiss | - Evangelical Reformed Church of Bern, Switzerland |

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl. started	Impl. compl.
Counselling and Coordination Center Rondonia	BRAZIL	I c	58.080	December 1974	LH February 1975		
Construction of Dams in the Lellingwe Reserve	RHODESIA	I b	35.000	October 1969	Bfdw November 1969	May 1970	
Tumaini Secondary School	TAIZANIA	IIla	589.397	June 1969 June 1975	KED May 1970 466.940 KED Sept. 75 16.917 USA/RG July 75 55.540 CLWR Oct. 75 50.000	May 1970	
Commercial College at Opera	ARGENTINA	IIIlb	211.800	Jan. 1970 Nov. 1971	LH Sept. 72 24.300 LH July 70 25.000 KED Oct. 72 35.938 EZE Dec. 72 126.562	Dec. 1970	
Extension Work Teams in Brazil	BRAZIL	I a	8.197	Jan. 1970	Bfdw March 1970	Dec. 1970	
Social Center ABC, Sao Paulo II. Phase	BRAZIL	V	121.505	Jan. 1970	Bfdw March 1970	May 1970	Dec. 74
Dispensary and Maternity Unit at Canabarro	BRAZIL	II	50.000	Jan. 1970	LH June 1970	Aug. 1970	
Colégio Dom Jesus Joinville	BRAZIL	II	85.793	Jan. 1970	Fin. Nat. Com. June 70 14.290 KED March 71 71.503	July 1970	Nov. 74
Project Office Porto Alegre	BRAZIL	VI	9.035	Jan. 1970	Bfdw March 70 6.010 LH July 1970 3.025	Jan. 1970	Dec. 70

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl.started	Impl.compl.
Kitchen and Dining Hall for Yagaum Hospital	Papua New Guinea	II	53.810	June 1970	IH October 1970	Jan. 1971	Dec.1972
Social Service Center, Bogota	Colombia	II	24.495	January 1970	IH June 1970	October 1970	
East African Flying Doctor Service 1970/74	Tanzania	II	299.929	January 1970	Fin.N.C. 15.000 June 70 IH 224.000 June 70 KED 60.929 Nov. 70	July 1970	June 1974
Water Project for 4 Villages in Eritrea	Ethiopia	I b	7.050	January 1970	IH June 1970	Sept. 1970	Nov. 76
Hostel at Gumla	India	IIIa	24.110	January 1970	Ev.Luth.Church in the Ne- therlands Jan.71 11.400 June 71 12.710	March 1972	Jan. 1975
Hostel at Betul	India	V	138.115	January 1970	KED March 1971	May 1971	May 1974
Oshigambo Instruction and Experimental Farm	Namibia	I a	5.660	January 1970	Fin.N.C. May 1970	May 1971	Feb.1973
Kinampanda Dispensary	Tanzania	II	16.045	January 1970	BfdW March 1970	July 1970	Aug.1971
College of National Education, Singida	Tanzania	IIIa	710.995	January 1970	I KED March 71 676,230 II Als.Lorr.Mar.72 9,765 III EZE Sept.1972 25,000	Aug. 1971	
Kisegese Bridge Project	Tanzania	I d	6.000	January 1970	Fin.N.C. 5.000 May 1970 IH 1.000 June 70	May 1970	Sept.1970
Vocational Training School Gramoven Caracas	Venezuela	IIb	999.600	January 1970	KED May 1970 525.000 IH June 1970 124.600 EZE Aug. 1971 350.000	May 1970	
Extension of Girls' School at Aden	S.Yemen	IIIa	42.670	January 1970	IH October 1970	Jan. 1971	April 1975
Mendi Water Project	Ethiopia	I b	14.224	January 1970	BfdW March 1970	May 1970	Nov.1972

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl.started	Impl.compl.
Extension of Bezaha Lutheran College	Madagascar	IIIA	116.297	January 1970	KED July 1970	Nov. 1970	June 1975
Carpentry Workshop Vangairdrano	Madagascar	IIIB	56.330	I Jan. 1970 II June 1971 III June 1972	IH June 1970 36.220 IH Sept. 1971 9.500 IH Sept. 1972 10.610	July 1970	Feb. 1973
Extension of Leprosy Hospital Salur	India	II	9.000	January 1970	IH June 1970	June 1970	Spring 1971
Kayanga Youth Center	Tanzania	V	57.213	January 1970	KED March 1971	Oct. 1971	
Extension of the Riser-boo Leprosy Hospital	Bhutan	II	12.000	June 1970	IH October 1970	February 1971	July 1973
Establishment of a Lower Sec.School Ijuí	Brazil	IIIA	311.202	June 1970	BfdW 61.475 Nov.1970 EZE 249.727 Jan.1971	January 1971	Feb. 1974
Expansion of Secondary School, Canoas	Brazil	IIIA	190.825	June 1970	IH October 1970	December 1970	
Equipm.&Tools for Voc. Train.Workshop Arroio Grande	Brazil	IIIB	5.310	June 1970	LWR September 1970	December 1971	Dec.1972
X-Ray Unit f.Hospital Consul Carlos Renaux Brusque	Brazil	II	13.661	June 1970	BfdW March 1971	April 1971	Dec. 1974
Various Equipment for Hospital at Fraiburgo	Brazil	II	16.375	June 1970	IH June 1971	Sept. 1971	
Lower Secondary School Porto Alegre	Brazil	IIIA	144.809	June 1970	KED January 1971	July 1971	March 1976
Expansion and Improvem. of Neghelli Hospital	Ethiopia	II	179.592	June 1970	EZE Oct.1973 134,694 KED Oct.1973 44,898	Dec. 1973	
Girls' Hostel at Gondar	Ethiopia	V	29.860	June 1970	LWR September 1970	Nov. 1970	June 1972

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl.started	Impl.compl.
Auditorium for Mekane Youth Hostel, Dessie	Ethiopia	V	19,360	June 1970	Finl. 6.600 July 1970 LH 12.760 Oct. 1970	Febr. 1971	May 1972
2 Teachers' Residences Agric.School Tombontsoa	Madagascar	I a	90.085	June 1970	Pfdw June 1972 3.715 Bfdw Nov. 1971 86,370	Jan. 1972	
Hostel in Karibib	Namibia	V	35.519	June 1970	Bfdw October 1970	January 1971	Nov. 1975
Lutheran Farmers' Training Center	Swaziland	I a	143.072	June 1970	LH October 1970	April 1971	
Laboratory f.Orthopaedic Center, Madras	India	II	14,180	June 1970	Bfdw July 1972	Oct. 1972	Sept.1975
Ext.of Carpentry Workshop at School f.Deaf Antsirabe	Madagascar	IIb	25.956	June 1970	Bfdw October 1970	January 1971	Feb.1972
Ext.of Colégio Ipiranga at Três Passos	Brazil	IIa	73.430	December 1970	KED May 1971	June 1971	
Extension of the Hospital at Trombudo	Brazil	II	157.940	December 1970	EZE September 1971	Aug. 1972	
Equipm.f.Voc.Train. Center at Erusque	Brazil	IIb	135.294	December 1970	EZE October 1971	Jan. 1972	Nov. 1973
Relief Program for Northeast Brazil	Brazil	I c	20.000	December 1970	LWR 10.000 Feb. 1971 LH 10.000 Feb. 1971	March 1971	Oct.1971
Loan for Agric. Loan Program in Rio Grande do Sul	Brazil	I a	54,180	December 1970	Bfdw 28.793 (grant)June 72 Bfdw 25.387 (loan)June 72	Sept. 1972	
Hospital at Domingos Martins	Brazil	II	434.375	December 1970	EZE December 1972	Jan. 1973	
Hostels for Boys and Girls in Nakamte	Ethiopia	IIa	168.443	December 1970	KED March 1971	August 1971	

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl.started	Impl.compi
Water Supply for Adi Ugr1	Ethiopia	Ib	7.000	December 1970	LH February 1971	April 1971	Dec.1972
Electrification of Naraynpur Village	India	I b	33.750	December 1970	Als.Lorr. March 71 22.238 LH June 1971 11.512	May 1971	May 1974
Extension of Primary School to Balob Teachers' Coll.,Lae	Papua New Guinea	IIIA	73.850	December 1970	LH February 1971	June 1971	July 1975
Power & Water Supply at Heldsbach Center, Finschhafen	Papua New Guinea	I b	33.142	December 1970	BfdW March 1971	May 1971	Febr.1974
Primary School at Mbabane	Swaziland	IIIA	26.808	December 1970	LH Feb.1971 21.608 LH Aug. 1974 5.200	March 1971	Oct. 1974
Health Scheme in Peshawar and Mardan Districts	Pakistan	II	39.617	December 1970	BfdW March 1971	May 1971	
Loan f.Agric.Cooperative at Colonia Riograndense	Brazil	I a	88.571	December 1970	BfdW July 1971	Sept.1971	
Porto Alegre Project Office	Brazil	VI	16.000	December 1970	LH Feb. 1971 8.000 BfdW March 71 8.000	May 1971	April 72
Agric.Program at Teachers Training Seminary Ivoti	Brazil	I a	76.470	December 1970	EZE December 1971	Dec.1971	June 1974
Ext.to Higher Sec.School and Workshops at Pomerode	Brazil	IIIA	35.894	December 1970	LH June 1971	August 71	July 1974
Pre-Project for Blue Nile and Dabus Valleys Project	Ethiopia	I c	35.493	December 1970	LH Feb. 1971 18.000 LH June 1971 17.493	Nov. 1971	
Extension of Hospital at Shandol	India	II	93.750	December 1970	BfdW November 1972	Jan. 1973	
Ext.Program f.Dr.Joseph Eye Hospital, Tiruchirapalli	India	II	50.909	December 1970	LH Feb. 1971 50.625 LH Sept. 1972 284	April 1971	Nov.1972

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl.started	Impl.compl.
Bethesda Health Center	Indonesia	II	21.311	December 1970	Bfdw March 1971	May 1971	May 1973
Equipping of Ephangeweni Handicraft Center	S.Africa	IIb	3.000	December 1970	LH June 1971	July 1971	Dec.1971
Pottery Training Center Mbabane	Swaziland	IIb	7.744	December 1970	LWR February 1971	March 1971	Oct.1973
Employment of 2 Credit Union Field Workers	Tanzania	I a	50.000	December 1970	LH February 1971	Sept. 1971	
Extension of Secondary School at Nellikuppam	India	IIa	177.763	December 1970	LH June 1971 85.907 KED Dec.71 90.000 LH Jan.1973 1.856	Sept. 1972	Sept. 1976
Expansion Progr.for the Dairy of Allahabad Agr.Inst.	India	I a	130.000	December 1970	Bfdw July 1972	Sept.1972	
Crop Protection around Allahabad Agricultural Institute	India	I a	76.306	December 1970	Bfdw July 1972	Aug.1972	
Kindergarten, Prim.& Low.Sec. School Grand Bourg	Argentina	IIa	112.290	June 1971 Dec. 1973	Bfdw Feb. 1972 100.000 Bfdw Feb. 1974 12.290	August 1972	
Social Center Pelotas	Brazil	V	12.830	June 1971	Bfdw November 1971	May 1972	April 1976
Training Workshop at Cai	Brazil	IIb	10.657	June 1971	KED September 1971	May 1972	Oct.1975
Machines and Equipment for Soledade	Brazil	IIb	7.150	June 1971	Bfdw November 1971	April 1972	Jan. 1974
Completion of Hostel Marechal Candido Rondon	Brazil	IIa	16.032	June 1971	Finland June 1971	Sept. 1971	Dec.1972
Vocational Training School Bom Menini, Cruz Alta and Carpentry Workshop, Esteio	Brazil	IIb	9.526	June 1971	LH June 1971	August 1971	

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl.started	Impl.compl
Health Program Pasaquina	El Salvador	II	1.822	June 1971	IWR June 1971	October 1971	March 73
Public Health Program in Nedjo Sub District	Ethiopia	II	43.740	June 1971	BfdW February 1972	June 1972	
Equipment for Vocational Training Center Joao Pessoa	Brazil	IIIB	121.277	Dec. 1974	EZE April 1975	June 1975	
Hostel for Boys and Girls at Gidole	Ethiopia	IIIA	122.624	June 1971	KED March 1972	April 1972	June 1975
Water Supply for Meiganga	Cameroon	I b	18.750	Dec. 1974	LH February 1975	August 1975	
Youth Hostel Yenga Alem	Ethiopia	IIIA	214.080	June 1971	KED March 1972	April 1972	June 1975
Hostel at Ghimbi	Ethiopia	IIIA	42.257	June 1971	KED September 1971	Sept. 1971	Dec. 1971
Temporary Hostel at Nedjo	Ethiopia	IIIA	3.000	June 1971	LH June 1971	August 1971	March 72
Settlement Scheme and Extension Work at Bako Inst.	Ethiopia	I' c	106.720	June 1971	LH Sept. 1971 97.520 LH June 1976 9.200	Nov. 1971	
Gedja Dera Water Project	Ethiopia	I b	30.750	June 1971	LH June 1971	October 1971	
Urban Industrial Center Kolfe	Ethiopia	V	44.613	June 1971	KED March 1972 44,613	July 1972	handled bilaterally
Yemissrach Dimts Center in Addis Ababa	Ethiopia	IV	276.512	June 1971	LH June 1976 18.856 LH June 1971 240.200 LH March 1974 17.456	Sept. 1971	
Vehicle for Hospital at Nakamte	Ethiopia	II	5.375	June 1971	LH June 1971	July 1971	Aug. 1971

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl.started	Impl.compl.
RVOG-Development-related Programs 1971-72	Global	IV	408.571	June 1971	KFD September 1971	Sept. 1971	Aug. 1973
Hostel for Girls at Visakhapatnam	India	IIIIa	72.900	June 1971 November 1971	LH September 1971 52.000 LH December 1971 20.900	March 1972	
Extension Work at Alkena	Papua New Guinea	I a	40.000	June 1971	Bfdw February 1972	May 1972	May 1976
Hostel at Maltahöhe	Namibia	IIIIa	17.092	June 1971	KFD September 1971	Nov. 1971	
Hostel at Gibeon	Namibia	IIIIa	33.044	June 1971	KED September 1971	Nov. 1971	
Student Dormitories at Engela Adult Educ.Institute	Namibia	V	47.908	June 1971	LH June 1971	Sept. 1971	Dec. 1973
Assembly Hall and Classrooms f.Oshigambo High School	Namibia	IIIIa	41.331	June 1971	KED March 1972	May 1972	Feb. 1974
University Students' Home La Plata	Argentina	IIIIa	25.000	June 1971	LH Febr. 1971 17.000 LH June 1971 8.000	Sept. 1972	Oct. 1972
Pilot Project for Rural Development Schemes in Ethiopia (Henna Project)	Ethiopia	I c	228.355	June 1971	LWR June 1971 \$ 190.000 LWR Sept. 1975 38.355	Sept. 1971	
Christian Center in South West Africa	Namibia	V	162.476	June 1971	Finland June 71 13.908 Finland Feb. 72 3.000 LH Sept. 71 65.027 KFD Dec. 71 60.000 US NC Jan. 74 20.481	Jan. 1972	
Hostel at Aranos	Namibia	IIIIa	53.770	June 1971	KED September 1971	October 1971	
Hostel at Dordabis	Namibia	IIIIa	55.194	June 1971	KED September 1971	October 1971	
Tubewell Boring Project Betul District	India	I b	62.000	June 1971	KED December 1971	June 1972	March 1974

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Social Service Center FREI, Campo Largo, Curitiba	Brazil	V	178.438	November 1971	EZE November 1972	Jan. 1973	
Equipment for Workshops in Jaguarí	Brazil	IIb	8.000	November 1971	LH March 1972	August 1972	Feb. 1974
Extension of Hospital in Montenegro	Brazil	II	131.915	November 1971	EZE August 1973	Oct. 1973	
Project Office Porto Alegre 1972 - 1976	Brazil	VI	122.167	November 1971	KED March 1972 102.167 LH March 1972 20.000	April 1972	
X-Ray Unit for Hospital Samaria in Rio do Sul	Brazil	II	39.286	November 1971	EZE May 1973	July 1973	
Secondary School w. Pre-Vocational Tr. Sec. at Capanema	Brazil	IIIa	206.250	November 1971	EZE October 1972	Dec. 1972	
Water Supply for the Town of Yoko	Cameroun	I b	14.003	November 1971	FNC March 1972 12.730 FNC December 1972 1.273	June 1972	May 1974
Escuela Solidaridad in Cali	Colombia	IIIa	10.822	November 1971	LH December 1971	Jan. 1972	Jan. 1973
Women Education and Family Center at Zaazegga	Ethiopia	V	148.718	November 1971	LH June 1972 85.968 KED Oct. 1972 62.750	Feb. 1973	Nov. 1976
Nedjo Trade School	Ethiopia	IIb	470.414	November 1971	LH December 1975 27.978 LH December 1971 398.830 Als. Lorr. April 73 2.151 LH June 1974 41.455	Feb. 1972	
Repairing of Road to Village La Trementina	Guatemala	I d	2.500	November 1971	LWR January 1972	Dec. 1971	July 1972
Community Center in San Nicolas	Honduras	V	4.761	November 1971	Brdw May 1972 2.477 Brdw Nov. 1973 2.284	June 1972	June 1974
Women's Hostel at Bhimavaram	India	V	9.000	November 1971	FNC March 1972	May 1972	Nov. 1974

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl.started	Impl.com.
Extension of Reconstructive Surgery Hospital at Salur	India	II	19.000	November 1971	LH March 1972	March 1973	April 197
Water Supply for Bétaré-Oya	Cameroun	I b	51,740	December 1974	LH Febr. 1975	Dec. 1975	
Girls' Hostel and Community Center Sondi Raja	Indonesia	V	44.000	December 1973	LH February 1974	April 1974	Jan. 1975
Agricultural Project at Bethesda Health Center	Indonesia	I a	25.000	November 1971	Bfdw February 1972	May 1971	
Extension of Faculty of Economics, Medan	Indonesia	IIIA	40.000	November 1971	CLWR Dec. 1972 15.000 CLWR Nov. 1974 25.000	Dec. 1972	
Community and Youth Center at Mombasa	Kenya	V	70.280	November 1971	LH March 1972 66.080 LH June 1973 4.200	Aug. 1972	Nov. 1976
Girls' Hostel and Library for Junior/Senior High Sch. Salayea	Liberia	IIIA	292.331	November 1971 March 1974	EZE Dec. 73 187.308 KED Dec. 73 76.923 LH April 74 28.100	Feb. 1974	
Staff Housing f. Gaubin Hosp., Karkar Island	Papua New Guinea	II	48.514	November 1971	Bfdw February 1972	May 1972	Sept. 1975
NAMASU Shipping Project	Papua New Guinea	I c	46.000	November 1971	LH December 1971	Feb. 1972	April 72
Menyanya and Boana Agricultural Project	Papua New Guinea	I a	37.307	November 1971	Bfdw June 1972	August 1972	
Lobethal Youth and Conference Center	S. Africa	V	117.646	November 1971	Bfdw Dec. 71 29.411 KED Dec. 71 88.235	March 1972	
Public Health Program in the Mbulu District	Tanzania	II	49.405	November 1971	Al. s. Lorr. April 73 3.227 Cimade July 74 3.178 LH Febr. 76 43.000	July 1976	
Modernization of Ndolage Hospital	Tanzania	II	40.347	November 1971	LH March 1972 \$ 35.000 LH June 1975 5.347	Nov. 1972	

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl.started	Impl.comp.
Additional Request Vocational Training School in Caracas	Venezuela	IIb	59.677	November 1971	LH December 1971	October 1972	July 1975
Water Supply for Deaf School Keren	Ethiopia	I b	3.550	February 1973	BfdW May 1973	September 73	May 1975
Long Range Program North-East Brazil	Brazil	I c	154.798	November 1971	BfdW November 1971	April 1972	Aug. 1974
Educational Center at Hossana	Ethiopia	V	126.803	I November 1971 II May 1973	LH March 72 34.800 Holland Dec. 72 36.465 LH June 73 15.538 Fin. Mis. Soc. Feb. 74 40.000	May 1972	Jan. 1975
Home Industries Training Program at Tshakhuma	S. Africa	IIb	6.000	November 1971	Als. Lorr. March 72 976 BfdW June 1972 5.024	June 1972	Nov. 1972
Sponsorship Scheme	Brazil	IIc	60.000	November 1971 June 1972	LH Dec. 1971 10.000 LH Sept. 1972 50.000	March 1972 Oct. 1972	June 1972
Kindergarten at Kuisebmond	Namibia	V	14.000	January 1969	BfdW March 1969	Jan. 1972	
School for the Blind in Khaling	Bhutan	V	19.100	June 1972	LH September 1972	Jan. 1973	Sept. 1975
Add. Request for Clinic at Bokspots	Botswana	II	11.923	June 1972	BfdW November 1973	(bilateral)	(bilateral)
Furniture and Equipment for Hospital in Pocinhos	Brazil	II	28.500	June 1972	LH Dec. 1972 14.250 BfdW Nov. 1972 14.250	Jan. 1973	July 1975
Ext. of Hospital in Crissiumal	Brazil	II	328.570	June 1972	EZE Oct. 1973 306.122 KED June 1973 22.448	Dec. 1973	
Reconstr. and Expansion of Hospital in Paraiso do Sul	Brazil	II	32.833	June 1972	LH September 1972	Nov. 1972	Aug. 1976
Lower Sec. School with Pre-vocational Section in Aratu	Brazil	IIa	309.375	June 1972	KED Oct. 1972 56.250 EZE Nov. 1972 253.125	Jan. 1973	

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl.started	Impl.comp
Operating Costs f.1 Year f. Social Concerns Office ELCONG	Papua New Guinea	V	7.290	December 1973	USA NC May 1974	May 1974	Oct. 1975
Five-Year Literacy Campaign in the Duru Language	Cameroun	IIIIa	11.500	June 1972	LH September 1972	Jan. 1973	
Dispensary at Pasaquina	El Salva- dor	II	50.300	June 1972	BfdW February 1974	July 1974	
Educational Proj.at Koffale	Ethiopia	IIIIa	51.849	June 1972	LH September 1972	Dec. 1972	
Water Supply for Mora Station	Cameroun	I b	4.500	December 1974	BfdW July 1975	Oct. 1975	
Bellesa Educ.& Health Center	Ethiopia	V	55.616	June 1972	BfdW Nov.1972 36.531 KED Sept.1974 12.685 LH Sept.1974 6.400	Feb. 1973	Aug. 1975
4 Motor Bikes for Literacy Work Proj.in Harar & Arussi	Ethiopia	I d	3.500	June 1972	Holland November 1972	March 1973	July 1975
Rural Development Center Andimadam	India	I a	37.582	Mail Vote October 1973	LH October 1973	Jan. 1974	
Mekane Yesus Youth Hostel Extension at Addis Ababa	Ethiopia	IIIIa	224.842	June 1972	LH Feb.1973 97.450 KED Sept.1973 119.388 KED May 1974 8.004	Dec. 1973	
Youth Hostel at Dessie	Ethiopia	V	115.435	June 1972	LH Sept.1972 111.435 LH April 1975 3.472	Oct. 1972	July 1975
Ethiopia Development Offices	Ethiopia	VI	100.226	June 1972	LH Sept.1972 31.140 KED March 1973 34.759 KED March 1974 34.327	Jan. 1973	
Management and Training Center at Bodji	Ethiopia	V	172.011	June 1972	KED Sept.1973 56.857 LH Oct.1973 114.527 LH June 1976 114.627	Dec. 1973	
Biharzia Control Project in Adua	Ethiopia	II	22.192	June 1972	LH June 1972	July 1972	March 74

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl.started	Impl.com.
Subsidy f.1972 tow.Developm. Progr.of 14 RVOG Rel.Studios	Global	IV	102.031	June 1972	KFD September 1972	Dec. 1972	Jan. 1975
Furniture for Women Students' Hostel at Madras	India	V	9.105	June 1972	IH September 1972	Oct. 1972	April 73
Vehicle for Kotagiri Medical Fellowship Hospital	India	II	12.000	June 1972	IH September 1972	Oct. 1972	
Living Quarters for Bethesda Health Center in Seribudolok	Indonesia	II	20.187	June 1972	BfdW November 1972	Dec. 1972	Febr. 76
Exp. of St. Peter's Elemen- tary School in Monrovia	Liberia	IIIA	25.000	June 1972	IH September 1972	Oct. 1972	Nov.1974
Construction of Melanesian Institute in Goroka	Papua New Guinea	V	49.535	June 1972	BfdW June 1972	Sept. 1972	Nov.1973
Constr. of Housing for the Balob Teachers' College	Papua New Guinea	IIIA	169.195	June 1972 June 1975	Als.Lorr. May 73 17.204 LH June 1973 9.500 EZE Dec. 1973 80.770 LH Dec. 1975 17.875 LH Dec. 1975 43.846	Jan.1974	
Rural Youth Program in the Western Highlands	Papua New Guinea	I a	53.250	June 1972	BfdW November 1972	Oct. 1972	
Play-Center at Ga-Rankua	S.Africa	V	18.966	June 1972	BfdW February 1973	March 1973	
Printing Press at Onlipa	S.W.Africa	IV	16.900	June 1972	FNC June 72 5.270 LH Sept. 72 11.630	Nov. 1972	May 1973
Business Administration School at Kiomboi	Tanzania	IIIB	52.308	June 1972	KED December 1973	Jan. 1975	
Extension of Machame Medical Training Center	Tanzania	II	157.142	June 1972	EZE Oct.1973 128.571 KED Oct.1973 28.571	Jan. 1974	
Ext. of Bulongwa Hospital	Tanzania	II	26.926	June 1972	LH Sept. 1972 16.636 BfdW June 1974 10.290	October 1973	

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl.started	Impl.com
Health Service Extension Program f. Ilembula Hospital	Tanzania	II	63.221	June 1972	LH Sept. 1972 BfdW June 1974	38.149. 25.072	Oct. 1973
Extension of Itete Hospital	Tanzania	II	21.384	June 1972	LH Sept. 1972 BfdW June 1974	16.312 5.072	Oct. 1973
Extension of Lugala Hospital	Tanzania	II	44.341	June 1972	LH Sept. 1972 BfdW June 1974	19.703 24.638	Oct. 1973
Purchase of Building Site in Ramallah	Jordan	V	30.000	June 1972	LH September 1972		Dec. 1972
Mother and Child Health Care Service	Tanzania	II	115.127	June 1972	LH Sept. 1972 BfdW Nov. 72	57.295 57.832	Feb. 1973
Rural and Social Uplift Program at Iretama	Brazil	I c	32.547	December 1972	BfdW Feb. 1973 BfdW Aug. 1974	25.000 7.547	May 1973
Water and Electricity Supply for Soulede Station	Cameroun	I b	9.230	December 1974	BfdW July 1975		Oct. 1975
Housing Project at Téofilo Otoni	Brazil	V	7.400	December 1972	LH February 1973		March 1973
Extension of Secondary School Sogamoso	Colombia	IIIa	89,250	December 1974	LH February 1975		August 1975
Water Supply for Teachers' Training Institute at Mokolo	Cameroun	I b	7.500	December 1972	Holland June 1973		Nov. 1973
Water and Electricity Supply f. Institutions at Ndikimeki	Cameroun	I b	25.350	December 1972	LH February 1973		March 1973
Water Supply for the Town of Adua	Ethiopia	I b	36.300	December 1972	USA NC February 1973		March 1973
Extension of Educational Work at Bako Agricultural School	Ethiopia	I c	32.060	December 1972	LH February 1973		April 1973

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl.started	Impl.com.
Operating Subsidy in 1973 for RVOG	Global	IV	239.200	December 1972	KED December 1973	December 73	March 74
Rural Development Fund	Global	I c	269.458	December 1972	Als.Lorr. CLMR Denmark ELOC Holland KED KED KED USA/NC F.H. 8.090 97.500 5.000 1.858 13.449 51.724 1.000 53.565 27.174	December 73	
Dresser's Residence at Dapo Gatcho	Ethiopia	II	6.035	December 1974	BfdW March 1975	March 1976	
Ext.Course in Conn.w.Farming Prog.at Saldoha Lepr.Home&Hosp.	India	I a	1.500	December 1972	LH December 1972	January 1973	March 1975
Continuation of Tubewell Boring Proj.in the Betul District	India	I b	379.808	December 1972	KED June 73 160.577 EZE May 73 219.231	August 1973	
Comm.Health Ext.Program at Renigunta Town	India	II	12.925	December 1972	BfdW March 1973	May 1975	
Concordia Press Devel.&Train. Scheme at Vaniyambadi Town	India	IV	114.500	December 1972	LH September 1975	July 1973	
Ext. of the IELC School for the Deaf at Ambur	India	V	95.610	December 1972	LH Feb.1973 41.380 KED June 1973 54.230	March 1974	Nov. 1976
Rural Development Center at Andimadam	India	I a	22.420	December 1972	LH February 1973	March 1973	April 75
Madras Slums Medical and Sani- tation Services Project	India	II	45.480	December 1972	LH February 1973	Jan. 1974	
Mobile Under-Five Clinic at Yekepa	Liberia	II	10.200	December 1972	LH February 1973	April 1973	Sept. 1976
Agricultural Research Project at Manakara	Madagascar	I a	26.737	December 1972	LH Feb. 1973 19.330 NORAD Aug.1974 7.407	Dec. 1973	Nov. 76

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl.started	Impl.comp
Spec.Fund f.small Dev.Proj.& Dr.Subs.f.ctt.Project Work of D.iaconia in Northeast Brazil	Brazil	I c	262.207	December 1973/ June 1974	LH Sept. 1974 KED Sept. 1974 LWR Sept. 1974 BfdW Nov. 1974	Nov. 1974	
Agricultural Mechanization & Credit Project Toabre	Panama	I a	30.800	December 1972	LH February 1973	Oct. 1973	
Student Center at Turfloop University	S.Africa	V	20.000	December 1972	LH February 1973	March 1973	
Purchase of Tractor f.Lugala Youth Camp/Training Center	Tanzania	I a	9.900	December 1972	LH February 1973	April 1973	Nov. 1973
Prel.Study Proj.f.Estab.of Urban Dev.Center at Caracas	Venezuela	V	6.000	December 1972	Holland May 1973	August 1973	April 1976
Neurological Institute in Guatemala City	Guatemala	II	15.000	December 1972	USA N.C. February 1973	March 1973	May 1973
Special Fund f.Extension Work and Small Emergency Requests	Brazil	I c	55.769	May 1973	BfdW November 1973	December 1973	
Equipment of Workshops for Vocational Center Itabuna	Brazil	IIIb	25.000	May 1973	LH June 1973	January 1974	July 1975
Fund for School Projects in Southern Brazil	Brazil	IIIa	300.000	May 1973	BfdW Nov. 73 100.000 KED Dec. 73 100.000 LH Sept. 74 100.000	March 1974	
Education Program for South West Africa	Namibia	IIIa	231.818	December 1973	LH Feb. 1974 75.000 KED March 74 81.818 USA NC May 74 60.808 FNC May 74 15.000	November 1975	
Ext. Primary School to Grammar School in Floresta Imperial	Brazil	IIIa	230.770	May 1973	EZE October 1974	Oct. 1974	
Health and Social Center Campo Limpo	Brazil	V	131.137	May 1973 Jan. 1976	LH June 1973 81.757 LH Febr. 1976 49.380	December 1973	
Extension and Remodelling of Ngaoundéré Sec.School	Cameroon	IIIa	43.795	May 1973	LH June 1973 37.300 LH Jan. 1976 6.495	March 1974	Nov. 1976

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl.started	Impl.comp
Educational- and Health Center at Cali	Colombia	V	5.600	May 1973	LH June 1973	Sept. 1973	March 1974
Extension and Outreach Program at Wondo Gennet	Ethiopia	I a	70.887	May 1973	KNN December 1973	May 1974	
Child Care Center Kumasi	Ghana	V	35.000	June 1975	LH June 1973 LH Aug. 1975	October 1975	
Special Grants f. 1973 tow. Dev. Pro. of 8 RVOG/BS-rel. Studies	Global	IV	114.110	May 1973	KED December 1973	handed over	RVOG
Extension of St. Andrew Lutheran School	Guyana	IIIIa	15.000	May 1973	BfdW November 1974	September 1975	
Subsidy to Administr. Costs of Vikas Maitri Kalyan Sanstha	India	VI	1.500	May 1973	BfdW October 1973	Jan. 1974	
Constr. of Water Supply Scheme at Mohulpahari Chr. Hospital	India	I b	65.700	May 1973 June 1975	LH June 1973 \$ 45.500 LH June 1975 20.200	May 1974	Nov. 1976
Special Education Program	Namibia	IIIIa	7.091	June 1975	BfdW October 1975	July 1976	
Final Request for Dr. Joseph Eye Hospital	India	II	30.180	May 1973	LH June 1973	July 1973	Sept. 1974
Estab. of Eye Dep. & Rehabilit. Center f. Blind at Padhar Hosp.	India	II	293.065	May 1973	LH June 1973	August 1973	
Inst. of Oxygen & Vacuum Supply Lines to exist. Hospital	India	II	22.050	May 1973	LH June 1973 / June 1974	August 1973	
Purchase of Equipm. f. Technical School Tarutung	Indonesia	IIIIb	9.831	May 1973	BfdW June 1973	August 1973	June 1976
Multi Purpose Community Program in Seoul	Korea	V	68.718	May 1973	LH June 1973 66.000 Austria Jan. 1976 2.718	March 1975	

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl.started	Impl.com;
Agricultural Service Station at Sanoyea	Liberia	I a	145,818	May 1973	LH June 1973 70,818 BfdW Nov. 73 75,000	January 1974	
Soweto Counselling Service	S.Africa	V	61,000	May 1973	BfdW November 1973	direct implementation	
Exhibition Hall at Rorkes Drift	S.Africa	IIIb	18,260	May 1973	LH September 1973	October 1973	March 74
Offset Printing Machine for Church-owned Printing Press	Namibia	IV	30,000	May 1973	LH June 1973 15,000 FNC June 1973 15,000	Oct. 1973	
Team Ministry for Ujamaa Villages	Tanzania	I c	29,131	May 1973	BfdW November 1973	Jan. 1974	
The Good Samaritan Ophthalmic and Teaching Unit, KCMC	Tanzania	II	425,000	May 73/Dec. 74	LH Oct. 74 \$ 298,340 LH Dec. 74 \$ 126,660	March 1975	
Study on Appropr. Techn. Rural Dev. & Impr. of Village Economy	Global	IV	8,500	May 1973	LH June 1973	July 1973	
Public Health program at Andranomadio	Madagascar	II	65,989	May 1973 October 1975	BfdW March 1974 56,097 BfdW Nov. 1975 9,892	Sept. 1974	
Elementary/Preparatory School Remallah	Jordan	IIIa	201,600	Mail vote July 1973	LH September 1973	Sept. 1974	
Machinery for Road Construction in Terra Nova	Brazil	I d	20,808	Mail vote July 1973	KED December 1973	February 74	
Vocational Training Workshop at Dourados, Mato Grosso	Brazil	IIIb	98,268	Mail vote July 1973	LH April 1974	July 1974	Oct. 76
Feasibility Study for the Finschhafen Sub District	Papua New Guinea	I c	4,500	small request	FNC September 1973	November 73	March 75
Reorganisation of Namasu & Finschhafen Sub District	Papua New Guinea	I c	772,245	Mail vote September 1973	KED Sept. 73 612,245 LH Oct. 73 160,000	December 73	

Purchase & Extension of Center in Ngaoundéré	Cameroun	V	133.713	December 1973	LH Feb. 1974 72.075 KED March 75 61.638	October 75
Public Health Program in the Bako Area	Ethiopia	II	32.000	December 1973	LH February 1974	April 1974
Project Koinonia, Makenissa	Ethiopia	V	60.000	December 1973	LH February 1975	Dec. 1976
Rebuilding of Church Press in Oniipa and Construction of Five Small Bookshops	Namibia	IV	339.418	December 1973	Holland Dec. 74 2.853 LH Dec. 74 85.000 KED March 75 22.635 USA NC May 74 20.000 AIs. Lorr. Feb 74 2.105 FNC Dec 74/ Feb 74 137.225	January 1974
Extension of Mbamba Christian Rural Center	Nigeria	I a	151.548	December 1973 October 1975	BfW March 74 12.000 LH June 1974 123.422 LH Dec. 1975 16.126	Oct. 1974
Pilot Community Development Project in Zululand	S. Africa	I c	47.120	December 1973	LH Feb. 1974 15.000 FNC May 1974 13.480 KED Sept. 1974 18.640	Aug. 1974
Workshop for the Rehabilitation Center in Dar es Salaam	Tanzania	II	90.580	December 1973	BfW July 1974	Oct. 1974
School for the Blind in Khaling - Phase II	Bhutan	V	31.373	December 1973	Christoffel Blind Mission, July 1974	Aug. 1974 handled bilaterally
Mobile Medical Unit, Khurai	India	II	18.000	December 1973	LH February 1974	June 1974
Equipm.&Books f.Philad.Leprosy Hosp.&Reconstr.Surg.Salur	India	II	15.000	December 1973	LH February 1974	March 1974 Sept. 1976
Training Workshop at Christian Hospital Nowrangpur	India	IIIfb	3.000	December 1973	BfW March 1974	April 1974 May 1976
Book on "Recent Developments in Surgery" in India	India	II	6.600	December 1973	Holland November 1974	Dec. 1975

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl.started	Impl.comp
Medical Services in Finschhafen Sub District	Papua New Guinea	II	53.600	December 1973	BfdW May 1974	June 1974	
Dormitories, Ablution Blocks & Mess Hall f.Banz Agric.Sch.	Papua New Guinea	I a	85.146	December 1973	BfdW July 1974	Sept. 1974	
Farm Machinery, Ogelbang Sem.	Papua New Guinea	I a	9.100	December 1973	LH June 1974	Sept. 1974	
Operation Bootstrap	Tanzania	IIa	93.103	June 1975	BfdW Nov. 75 LH Aug. 75	Febr. 1976	
College f.Medicine & Nursing in Campos do Jordao	Brazil	II	25.350	December 1973	BfdW Feb.1975 BfdW March 75	March 1975	
Water Supply for Begi	Ethiopia	I b	30.220	December 1974	USA NC May 1975	Dec. 1975	
Educ.Project f.the Sateré, Maramáé & Apinayé Indian Tribes	Brazil	IIa	11.825	December 1973	LH February 1974	Sept. 1974	
Primary School and Adult Education Center in Aracaju	Brazil	IIa	60.750	December 1973	BfdW Febr. 74 BfdW June 76	June 1974	
Land Redistribution & Dev. Program, Chimaltenango	Guatemala	I a	65.250	December 1973	LH Feb. 1974 BfdW March 74 LWR Sept. 1974	Sept. 1976	
Maternity Unit at Day Care Center "Casa Belen" Lima	Peru	II	21.600	December 1973	LH February 1974	April 1974	Jan. 75
Christian Action f.Popular Educ.,Barrio Carapita,Caracas	Venezuela	V	39.455	December 1973	BfdW March 1974 USA NC May 1974	November 74	
Practical School at Mhene	Rhodesia	IIb	16.000	December 1973	LH February 1974	May 1975	
In-Country Scholarship 1974	Global	IIc	11.000	Mail Vote March 1974	LH June 1974	July 1974	

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl.started	Impl.com.
Manantantely Agricultural Center	Madagascar	I a	116.540	June 1974	LH Sept. 1974 BfdW Dec. 1974	Jan. 1975	
Equipment for 4 Vocational Train.Centers in Santa Catar.	Brazil	IIb	210.785	June 1974	LH Sept. 1974 EZE Dec. 1974	March 1975	
Rehabilitation Center at Rolandia	Brazil	V	154.812	June 1974	BfdW Dec. 1976		
Administrator f.Porto Alegre Project Office	Brazil	VI	23.621	June 1974	KED Sept. 74 KED Nov. 74	Febr. 1975	
Water and Electricity Supply for Ndikinimeki Town	Cameroun	I b	77.000	June 1974			
Coop Project in Northern Cameroun	Cameroun	I a	200.000	June 1974			
Continuation of Bilharzia Control Project in Adua	Ethiopia	II	8.960	June 1974	LH June 1974	Sept. 1974	
Continuation of Yemissrach Dimts Literacy Campaign	Ethiopia	IIIa	687.444	June 1974	KED Nov. 75 KED June 75 LH Sept. 74 EZE July 76	Nov. 1975	
Educational Training Center at Asella	Ethiopia	IIIa	65.415	June 1974	LH Febr. 1975 LH Jan. 1976	April 1976	
Didessa/Dimtu Settlement Project	Ethiopia	I c	138.209	June 1974	KED Sept. 1974 LH Sept. 1974	Dec. 1974	
Challia Rural Development Project	Ethiopia	I c	617.307	June 1974	USA NC July 1975 USA NC Oct.1975 EZE Nove. 1975	Dec. 1974	
Purchase and Sales Center for the ECM	Ethiopia	I c	479.160	June 1974	LH June 75 (loan) EZE March 1975 KED March 1975	handled bilaterally	

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl.started	Impl.com.
Industrial School at Guntur	India	IIIb	28.000	June 1974	LH June 1974	March 1975	
Attinger Girls' Industrial School at Nayudupet	India	IIIb	5.000	June 1974	BfdW July 1974	October 1974	
Community Development Work at Kariyalur	India	I c	8.000	June 1974	Denmark October 1974	Dec. 1974	Nov. 1976
Agricultural Project Kotapad	India	I a	29.300	June 1974	LH September 1974	Jan. 1975	
Primary School at Shahpur	India	IIIa	8.500	June 1974	LH September 1974	October 1974	
Medical Courses and Studies	India	II	2.000	June 1974	LH September 1974	October 1974	Sept. 1976
Vehicle f. Mobile Under-Five Clinic of Curran Hosp. Zorzor	Liberia	II	6.800	June 1974	LH September 1974	Jan. 1975	Nov. 1976
Development Workshops in Madagascar	Madagascar	VI	1.136	June 1974	LH June 1974	August 1974	Nov. 1974
Teachers' Refresher Courses at Fandriana	Madagascar	IIIa	3.000	June 1974	BfdW September 1974	Jan. 1975	
Gabmazung Rice Farm	Papua New Guinea	I a	61.840	June 1974	BfdW November 1974	Jan. 1975	
Two Classroom Blocks for Secondary School at Musume	Rhodesia	IIIa	23.334	June 1974	LH September 1974	May 1975	
Power Plant f. Beuster Center	S. Africa	I b	6.666	June 1974	KED July 1974	August 1974	
Agricultural Equipment for Kavango Bushmen Settlement	Namibia	I a	27.951	June 1974	FNC June 1974 LH Sept. 1974	Dec. 1974	March 1976

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl. started	Impl. compl.
5 Granaries with Grain Stor. Tanks & Stor. f. Ovambo/Kavongo District	Namibia	I a	8.000	June 1974	FNC June 1974 LH Sept. 1974	Dec. 1974	6.000 2.000
Residences for Hospital Staff	Namibia	II	91.045	June 1974	USA/HC July 74 LH Sept. 74	Dec. 1974	25.000 66.045
Water Development Project in Ujamaa Villages	Tanzania	I b	217.390	June 1974	LH Sept. 74		54.350
Rufiji Bedded Dispensary	Tanzania	II	36.300	June 1974	LH Sept. 1974	Aug. 1975	
Dairy Cattle Program in Purka	Tanzania	I a	60.000	June 1974	ALC Oct. 1975	Jan. 1976	
Community Center in Iringa Town	Tanzania	V	84.590	June 1974	LH Sept. 74 LH Dec. 74 BfdW March 74	April 75	44.300 30.086 10.204
Continuation of Literacy Campaign of the Evang. Church of Eritrea	Ethiopia	IIIa	60.000	Dec. 1974	LH Febr. 1975		
Courses for Project Administr. and Innovators, Brazil	Brazil	VI	9.250	June 1974	BfdW Jan. 1975		
UN/LWF Defence Seminar	Global	V	20.000	Dec. 1974	BfdW Febr. 75 LH Febr. 75	May 1975	10.000 10.000
							Dec. 75

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl. started	Impl. compl.
Mobile Medical Unit Outreach Program of Seja Comm. Health Cent.	India	II	11.688	Dec. 1974	BfdW March 1975	Oct. 1975	
Pilot Project in the Use of Mass Media in Social and Human Development	Global	IV	1.054.000	Dec. 1974	LH Febr. 75 350.000 Als Lorr. Jan 75 7.228 Finid. May 75 25.000 CLWR Aug. 76 125.000 CLWADE Nov. 76 9.937		
Dairy Farm Padhar	India	I a	20.125	Dec. 1974	BfdW March 1975	Dec. 1975	
Kindergarten Bukoba	Tanzania	V	6.735	Dec. 1974	CLWR May 1975		
Additional Agricultural Training for Teachers and Agricultural Technicians	Madagascar	I a	16.000	Dec. 1974	BfdW July 1975	Sept. 1975	
Kristen Yangpela Didiman	Papua New Guinea	I a	159.350	Dec. 1974	LH Febr. 75 79.675 BfdW June 75 79.675	Aug. 1975	
Ukele Water Supply Survey Proj.	Nigeria	I b	23.690	Dec. 1974	LH Febr. 1975	Febr. 1975	
Electrical Plant for Rorkes Drift Village and Center	S. Africa	I b	17.170	Dec. 1974	LH Febr. 1975	July 1975	
ELC Empangeni Boarding Home	S. Africa	IIIa	489.180	Dec. 1974			

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl. started	Impl. compl.
Extension to Engela Adult Education Center	Namibia	V	34.330	Dec. 1974	LH Febr. 1975	Febr. 1975	
Employment Scheme for Women, Mayudupet	India	IIIb	3.000	Jan. 1976	BfdW March 1976	Sept. 1976	
Rebuilding and Renovation of MATC Bumbuli	Tanzania	II	92.269	Dec. 1974	KED Jan. 1976	March 1976	
Leadership Training and Language School at Morogoro	Tanzania	IIIa	1.005.797	Dec. 1974	LH Febr. 75 300.000 Missio F. Apr. 76 229.215 EZE Nov. 76 222.680	Dec. 1975	
Pilot Project Zululand 1975	S. Africa	I c	38.215	March 1975	LH April 1975		
Medical Project in Sylhet District	Bangladesh	II	55.500	June 1975	LH June 1976		
Development Office Bolivia	Bolivia	VI	85.385	June 1975	LH Aug. 1975 40.000 KED Jan. 76 45.385	Dec. 1975	
Extension of Social Work Alvorada	Brazil	V	9.804	June 1975	BfdW Sept. 1975	Oct. 1975	
Equipment for a Vocational Training Center in Teresina	Brazil	IIIb	88.235	June 1975	EZE Nov. 1975	Jan. 1976	

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl. started	Impl. compl.
Mixed Rural Workers Cooperative of Carpina	Brazil	I a	25.800	June 1975	LH June 75 Holland Aug. 75	Dec. 1975	
Agricultural School for Indians, Toledo Guarita	Brazil	I a	124.050	June 1975	LH Aug. 75 BfdW March 76	March 1976	
Development Offices 1975-77	Ethiopia	VI	40.642	June 1975	LH Aug. 75 KED Oct. 75	May 1976	
Boys' Hostel at Kotpad	India	IIIa	3.600	June 1975	LH August 1975	Nov. 1975	
TELC Water Development Project	India	I b	35.785	June 1975	LH June 1975	July 1975	
Community and Health Program in the Kalrayan Hills	India	I c	68.125	June 1975	Denmark Oct. 75 DHS Aug. 75 LH Oct. 76	July 1976	
Rajadighi Christian Hospital	India	II	9.860	June 1975	BfdW Sept. 1975	Febr. 1976	
Irrigation Wells Praksam	India	I b	25.300	June 1975	CLWR Sept. 1975	Dec. 1976	
Limuru Boys' Center	Kenya	I a	24.150	June 1975	LH June 1975	Nov. 1975	

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl. started	Impl. compl.
Rural Extension Program Tombontsoa	Madagascar	I a	75.210	June 1975	USA/WC July 1975		
Rural Training Center Vohitany	Madagascar	I a	131.020	June 1975	CLWR Sept. 75 LWR July 75		
Luther Institute of Vocational Education (LIVE) Phase II	Malaysia	IIIB	585.045	June 1975	LH Aug. 75 BfdW Nov. 75 CLWR March 76	March 1976	
Extension of Clinical Research Unit by adding a Community Health Center, Risalpur	Pakistan	II	84.720	June 1975	LH June 1975	Dec. 1975	
Classrooms for Fine Arts School at ELC Art and Craft Center, Rorkes Drift	S. Africa	IIIB	12.020	June 1975	LH August 1975	Dec. 1975	
Social and Diaconic Service of the Evangelical Lutheran Church in S.W. Africa	Namibia	V	70.843	June 1975	FNC May 75 LH June 75 Swiss Aug. 75 BfdW Nov. 75	June 1976	
Community Center Manow	Tanzania	V	60.270	June 1975	LH August 1975	Oct. 1975	
Assistance to Hong Kong Christian Council 1976-78	Hong Kong	II	203.883	June 1975	LWR Sept. 75 BfdW Dec. 75 CLWR April 76 KED June 76	March 1976	
Irrigation Project, Betul Distr.	India	I b	500.050	June 1975	USA/IC July 75 LH Aug. 75 CLWR Dec. 75	January 76	

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl. started	Impl. compl.
Equipment for Lohardaga Commercial School	India	IIIb	3.000	Sept. 1975	BfdW February 1976	Sept. 1976	
Printing of School Books (physics) in the Malagasy Language	Madagascar	IIIa	3.000	Oct. 1975	BfdW April 1976		
Equipment for Danielson Degree College, Chhindwara	India	IIIa	3.000	Oct. 1975	LH February 1976	April 1976	
Sterilizer for Tirukoilur Hospital, Tirukoilur	India	II	3.000	Oct. 1975	LH February 1975	July 1976	
Professional Training for Women	India	IIIb	3.000	Jan. 1975	BfdW March 1976	July 1976	
Extension of Student Hostel and Social Work Project, Sta.Maria	Brazil	V	156.000	Jan. 1976			
Education and Communication Project in West Parana	Brazil	IV	10.000	Jan. 1976	BfdW August 1976		
ELCHP Water Development Project Phase III	India	I b	403.495	Jan. 1976	LH Febr. 76 EZE June 76	April 1976	120.000 283.495
TELC Rural Development Project, Andimadam, Phase III	India	I a	169.010	Jan. 1976	LH Febr. 76 BfdW June 76 CLWR June 76	Dec. 1976	69.010 60.000 40.000

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl. started	Impl. compl.
Extension of Boys' Hostel at Kotpad	India	IIIA	14.620	Jan. 1976	LH February 1976	June 1976	
Child Care Project, Zorzor	Liberia	II	40.430	Jan. 1976	LH February 1976		
Staff Housing at Phebe Hospital and School of Nursing	Liberia	II	219.420	Jan. 1976	LH June 76 55.500		
Youth and Retreat Center at Kpolokpelle	Liberia	V	17.120	Jan. 1976	BfdW March 1976	June 1976	
Teachers' Refresher Courses 1975-77	Madagascar	VI	18.934	Jan. 1976	Als.Lorr. Jan.76 4.494 LH Febr. 76 14.440	Oct. 1976	
Student Dormitory in Baguio Town	Philippines	V	100.000	Jan. 1976	LH Febr. 76 80.000 Finld. Apr. 76 20.000	May 1976	
Agricultural Project Syferkuil	S.Africa	I a	19.700	Jan. 1976	LH June 1976	Sept. 1976	
Kavango Adult Education Center	Namibia	IIIB	125.107	Jan. 1976	LWR Jan. 76 75.000 Als.Lorr. Jan.76 6.742 LH Febr. 76 35.000 Finland Apr.76 8.365	July 1976	
Teachers' Houses at Oshigambo High School	Namibia	IIIA	40.020	Jan. 1976	LH Febr. 76 20.020 Finland Apr.76 20.000	Aug. 1976	

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl. started	Impl. compl.
Comprehensive Social Service Porto Nacional	Brazil	I c	33.900	Jan. 1976	BfdX March 76 LWR March 76	Aug. 1976	
Leprosy Project in Nilphamari Subdivision of Rangpur District	Bangladesh	II	271.510	Jan. 1976	DNI March 76 Holland March 76 CLWR July 76	Sept. 1976	
Fokpayono Agricultural Project, Phase II	Cameroun	I c	249.324	Jan. 1976	USA/NC March 76 CLWR June 76 EZE Sept. 76	Sept. 1976	
Extension of Protestant College in N'Djaména	Chad	IIIa	100.000	Jan. 1976	LH February 1976	April 1976	
Water Development Project JELC	India	I b	56.760	Jan. 1976	USA/NC March 76 LH Febr. 76 Bfdw Apr. 76	June 1976	
Training/Church Administration Center, Pematang Siantar	Indonesia	VI	76.140	Jan. 1976	LH February 1976	April 1976	
Development Workshop 1976 in Madagascar	Madagascar	VI	10.000	Jan. 1976	Bfdw April 1976	August 76	
Mbamba Christian Rural Center Phase III	Nigeria	I a	135.000	Jan. 1976	USA/NC March 1976	Dec. 1976	
Finschhafen Development Project	Papua New Guinea	I c	29.050	Jan. 1976	LH Febr. 76 CLWR May 76	August 1976	

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl. started	Impl. compl.
Continuation of Christian Center in S.W. Africa	Namibia	V	182.553	Jan. 1976	LH Febr. 76 Finland Apr. 76 Gva. LC March 76 BfdW June 76	Sept. 1976	
Communication Workshop in Tanzania 1976	Tanzania	IV	7.500	Jan. 1976	LH February 1976	Sept. 1976	
Integrated Hospital Iambi	Tanzania	II	418.725	Jan. 1976			
Mother and Child Health Care	Tanzania	II	146.465	Jan. 1976	LH Febr. 76 BfdW Aug. 76 CLWR Aug. 76		
Diaconia North East Brazil 1976/1977	Brazil	I c	92.000	Jan. 1976	LH Febr. 76 LWR March 76 CLWR June 76 BfdW June 76	Sept. 1976	
Improved Farming Project Domingos Martins	Brazil	I a	22.390	Jan. 1976	BfdW June 1976	Nov. 1976	
Agricultural Rehabilitation Center for Youth, Piray	Bolivia	I a	40.000	June 1976	BfdW Dec. 1976		
Water Supply - Bella Vista (Alto Beni)	Bolivia	I b	12.600	June 1976	LH September 1976	Sept. 1976	
Low Cost Housing and Water Supply Project, Pesqueira	Brazil	I d	45.000	June 1976	LH June 76 CLWR Dec. 76		30.000 15.000

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl. started	Impl. compl.
Counselling Service for Local Migration, Panambi	Brazil	I c	31.500	June 1976	BfdW Dec. 1976		
FM Radio Station (Greater Porto Alegre)	Brazil	IV	567.000	June 1976	LH June 76 KNN Oct. 76 Finld. Oct. 76	400.000 75.000 10.000	
Phasing Out Subsidy for the "Servico de Projetos de Desenvolvimento" of the IECLC 1977 - 78. Porto Alegre	Brazil	VI	50.000	June 1976			
Hostel for Women, Villa Dellester, Buenos Aires	ARGENTINA	V	130.440	Dec. 1976			
Medical Courses and Studies in India	India	II	3.000	June 1976	LH October 1976		
Irrigation Scheme, West Bengal	India	I b	33.775	June 1976	CLWR Nov. 76	10.000	
Physiotherapy and Orthopaedic Unit and Workshop at Padhar Hospital	India	II	65.550	June 1976			
Staff Quarters for the Health Care Center, Chintalathopu	India	II	4.280	June 1976	BfdW September 1976		
Antenatal Care Unit at Kugler Hospital	India	II	14.095	June 1976	USA/NC July 1976	Oct. 1976	

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl. started	Impl. compl.
Community Hall at Ladies Christian Hostel, Cuddalore	India	V	2,070	June 1976	LH June 1976		
Village Water Supply Seriludolok	Indonesia	I b	41,475	June 1976	LH June 76 USA/NC July 76 CLWR Nov. 76	13,475 14,000 14,000	
Special Courses for Women (Femmes pour Christ)	Cameroun	VI	19,175	June 1976	LH June 1976	Aug. 1976	
Blue Nile Development Project	Ethiopia	I d	130,970	June 1976	LH June 76 CLWR Nov. 76	43,650 20,000	
Community Center, Kisumu	Kenya	V	163,645	June 1976	LH June 76	83,645	
Tana River School Projects	Kenya	IIIa	20,695	June 1976	CLWR Nov. 1976	Dec. 1976	
Waterside Village near Phebe Hospital	Liberia	II	8,226	June 1976	BfdW August 1976	Jan. 1977	
Extension of Musume Secondary School	Rhodesia	IIIa	53,220	June 1976	LH June 1976	Dec. 1976	
Drinking Water Supply for Rural Areas of the ELCSA/Northern Diocese	S.Africa	I b	22,000	June 1976	LH June 76 USA/NC July 76	11,000 11,000	Nov. 1976

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl. started	Impl. compl.
Tractor and Grinding Posho Mill for Morogoro	Tanzania	I a	31.380	June 1976	USA/NC July 1976	Dec. 1976	
Water Supply Project, Bumbuli Medical Center & Village	Tanzania	I b	57.355	June 1976	LH June 1976	Nov. 1976	
Rural Development Project, Gonja	Tanzania	I a	13.725	June 1976	CLWR Dec. 1976		
Water Supply Scheme, Same Town	Tanzania	I b	40.540	June 1976	LH June 1976	Aug. 1976	
Team Ministry for Ujamaa Villages, Second Phase 1977/78	Tanzania	I c	53.493	June 1976	USA/NC July 76 BfdW Dec. 76	25.000 28.493	
Long-Range Housing and Community Development Program	Guatemala	I c	300.000	July 1976	Transf. from Emergency Fund LH Sept. 76	103.017 100.300	Oct. 1976
Administration/Communication Equipment for Begi	Ethiopia	IV	1.530	Oct. 1976	BfdW Nov. 1976		
Equipment for Secondary School Nellikuppam	India	IIIa	2.760	Oct. 1976	Holland Dec. 1976		
Water Supply for Manow	Tanzania	I b	14.025	Oct. 1976	LH October 1976	Dec. 1976	

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl. started	Impl. compl.
Development Office - Bolivia	BOLIVIA	VI	30.000	Dec. 1976			
Development Project for Indians	COLOMBIA	I c	10.000	Dec. 1976			
Kataimedu Housing Project, Ambur	INDIA	I d	37.700	Dec. 1976			
Iyangunam Settlement Scheme and Community Development Project	INDIA	I c	23.945	Dec. 1976			
Eben Ezer Well Project	INDONESIA	I b	4.980	Dec. 1976			
Boys' Hostel, Sondi Raja	INDONESIA	V	101.810	Dec. 1976			
Tombontsoa Agricultural School	MADAGASCAR	I a	669.980	Dec. 1976			
Manantantely Agricultural Centre 1977 and 1978	MADAGASCAR	I a	88.290	Dec. 1976			
Extension of Njube Centre, Eulawayo	RHODESIA	V	155.515	Dec. 1976			

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl. started	Impl. compl.
Electricity for Masase Station	RHODESIA	I b	87.690	Dec. 1976			
Genadenberg Water Supply	S.AFRICA	I b	22.190	Dec. 1976			
Handicraft Project Kwa Zamokuhle	S.AFRICA	IIIb	3.450	Dec. 1976	LH October 1976		
ELOC Work among Women 1977	NAMIBIA	VI	4.495	Dec. 1976	LH October 1976		
Education Centre, Obera	ARGENTINA	IIIa	120.000	Dec. 1976			
Integrated Development Program in Northeastern Brazil	BRAZIL	I c	820.000	Dec. 1976			
Equipment for a Vocational Training Centre, Criciuma	BRAZIL	IIIb	57.800	Dec. 1976			
Agricultural Project, Songkolong	CAMEROUN	I a	76.520	Dec. 1976			
Extension of College Protestant, Ngaoundéré	CAMEROUN	IIIa	143.490	Dec. 1976			

Name of the Project	Country	Cat.	Amount	Approved by CDS	Donor	Impl. started	Impl. compl.
Workshop on Community Development in Latin America	GLOBAL	VI	27.000	Dec. 1976			
Administration Centre for the Malagasy Lutheran Church	MADAGASCAR	VI	54.365	Dec. 1976			
Extension of Oshigambo High School	NAMIBIA	IIIa	26.450	Dec. 1976			
Ongwediva Christian Education and Conference Centre	NAMIBIA	IIIa	299.865	Dec. 1976			
Extension of Martin Luther High School, Okombahe	NAMIBIA	IIIa	247.090	Dec. 1976			
Extension and Remodelling of Lutindi Mental Hospital	TANZANIA	II	120.670	Dec. 1976			
Extension of Mtoni Boys' Home	TANZANIA	V	155.530	Dec. 1976			
The Good Samaritan Ophthalmic and Teaching Unit at the KCMC, Phase II	TANZANIA	II	473.010	Dec. 1976			
Construction of New Hospital and Community Health Program	INDIA	II	29.000	Dec. 1976			

II. SUPPORT PROVIDED BY CHURCHES AND RELATED AGENCIES FOR LWS SERVICE PROGRAMMES

AS PER CATEGORIES 1970 - 1976

DEVELOPMENT, SELF-HELP AND REHABILITATION	1970	1971	1972	1973	1974	1975	(EST.) 1976	TOTAL
Angola								
Bangladesh			1,850,000	1,400,000	1,690,000	1,542,300	150,000	150,000
Ethiopia		126,500	79,000	59,000	550,000	405,000	1,706,000	8,188,300
Hong Kong	150,000	122,900	96,400	80,000	50,000	10,000	469,400	1,688,900
India	344,000	1,283,800	206,000	317,600	110,000	597,500	2,033,200	509,300
Jordan East Bank	112,000	185,000	95,000	165,993	85,000	75,000	65,000	4,892,100
Jordan West Bank	149,415	127,569	144,000	96,000	100,900	107,500	130,500	782,993
Mauritania					285,000	350,000	436,200	855,884
Mozambique						330,000	150,000	1,071,200
Nigeria	495,272	384,440	161,000	92,700				480,000
Peru		183,428	13,000					1,133,412
Sudan				116,800	445,200	738,200	691,500	196,428
Syria				130,000				1,991,700
Tanzania	344,500	340,025	423,700	598,057	1,334,000	1,033,500	830,000	130,000
Zambia	84,000	98,000	66,400	64,500	59,500	122,100	55,000	4,903,782
Total US \$	1,679,187	2,851,662	3,134,500	3,120,650	4,709,600	5,311,100	6,716,800	27,523,499

EDUCATION, YOUTH WORK AND VOCATION- AL TRAINING *	1970	1971	1972	1973	1974	1975	(EST.) 1976	TOTAL
Hong Kong	447,588	340,931	214,000	155,000	117,000	21,000		1,295,519
Jordan East Bank	57,000	22,200	22,200	33,600	34,900	42,000	36,000	247,900
Jordan West Bank	179,259	189,300	206,000	176,700	201,800	274,500	408,500	1,636,059
Tanzania	23,000	16,000	16,000	18,000	19,000	21,000	25,000	138,000
Zambia	58,100	5,000	5,000	8,000	8,000	10,000	10,000	104,100
TOTAL US \$	764,947	573,431	463,200	391,300	380,700	368,500	479,500	3,421,578
MEDICAL SERVICES *								
Bangladesh				220,000	120,000	60,000	60,000	460,000
Ethiopia			60,000	5,000	12,000	18,000	50,000	145,000
Hong Kong	170,627	155,000	146,000	117,000	73,000	19,000		680,627
Jordan East Bank	63,775	67,600	69,300	76,600	80,000	80,700	85,900	523,875
Jordan West Bank	159,800	135,500	137,000	149,300	143,800	157,900	227,000	1,110,300
Mauritania							78,800	78,800
Nigeria	220,000	361,000	246,000	240,000	16,000			1,083,000
Sudan				25,400	33,600	38,500	37,500	135,000
Syria	45,940	48,700	41,000	40,500	37,300	52,500	64,000	329,940
Tanzania	5,000	4,000	3,000	3,000	1,715	4,000	4,000	24,715
Vietnam				153,000	126,300			279,300
TOTAL US \$	665,142	771,800	702,300	1,029,800	643,715	430,600	607,200	4,850,557

* When not included as part of an integrated Development, Self-help and Rehabilitation Programme

<u>EMERGENCY</u>	<u>1970</u>	<u>1971</u>	<u>1972</u>	<u>1973</u>	<u>1974</u>	<u>1975</u>	(EST.) <u>1976</u>	<u>TOTAL</u>
Bangladesh				230,000	100,000	340,000	446,000	1,116,000
Ethiopia						100,000		100,000
India						27,000	135,000	162,000
Jordan East Bank		80,000				32,000	37,000	149,000
Jordan West Bank							5,000	5,000
Mozambique						136,973		136,973
Nigeria	38,917	20,000	10,000	3,000	5,000			76,917
Sudan						10,000	10,000	20,000
Syria				50,800		2,000	3,000	55,800
Tanzania	20,000	102,400	115,700	130,000	145,000	160,000	20,000	693,100
Zambia	25,000	30,500	34,000	40,000	47,000	193,800	285,300	655,600
TOTAL US \$	83,917	232,900	159,700	453,800	297,000	1,001,773	941,300	3,170,390
<u>RELIEF WORK PROJECTS</u> <u>& RELATED SERVICES</u>								
Ethiopia		10,000						362,500
Hong Kong	45,642	37,000	34,700	24,500	288,000	20,000	20,000	145,342
India	31,365	50,000	50,000	14,428	14,148	15,000	15,000	189,941
Jordan East Bank	49,800	35,600	19,000	27,200	25,600	20,300	18,600	196,100
Jordan West Bank	29,800	26,500	29,000	20,100	22,000	27,000	25,000	179,400
Mauritania					7,500	10,000	15,000	32,500
Nigeria	7,000	20,000	20,000					47,000
Tanzania	6,000	7,500	9,000	10,000	11,000	11,000	5,000	59,500
Zambia	20,000	20,000	15,000	16,500	18,000	20,000	20,000	129,500
TOTAL US \$	189,607	206,600	176,700	140,728	386,248	123,300	118,600	1,341,783

III. SPECIAL DISASTER SUPPORT

	1974	1975	(EST.) 1976	TOTAL
Bangladesh	1,012,580	868,116		1,880,696
Ethiopia			90,131	90,131
Guatemala			178,018	178,018
India		314,607	120,230	434,837
Italy			883,908	883,908
Lebanon			234,690	234,690
Mozambique		32,857		32,857
Sudan		41,395		41,395
Vietnam		168,385	90,000	258,385
West Sahara			8,000	8,000
TOTAL US \$	1,012,580	1,425,360	1,604,977	4,042,917



R E P O R T

1970 - 1977

LUTHERAN FOUNDATION FOR
INTER-CONFSSIONAL RESEARCH

REPORT OF THE LUTHERAN FOUNDATION FOR INTER-CONFESSIONAL RESEARCH

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REPORT OF THE LUTHERAN FOUNDATION FOR INTER-CONFESSIONAL RESEARCH

I. AN ECUMENICAL INSTITUTE IN THE SERVICE OF THE EVANGELICAL-LUTHERAN CHURCHES

- (1) The Lutheran World Federation decided at its Assembly in Helsinki in 1963 to set up a "Lutheran Foundation for Inter-Confessional Research". "The purpose of this foundation shall be to contribute to the fulfilment by the Lutheran churches of their ecumenical responsibility in the area of theology" (Constitution, Art. III). Within the scope of this Foundation the "Institute for Ecumenical Research" officially took up its work in Strasbourg, France, at the beginning of 1965. It looks, therefore, on more than ten years' work. On this occasion the Standing Committee on Ecumenical Relations of the LWF Executive Committee declared in Amsterdam in 1975:
- (2) "It was with special appreciation that the Committee received the report of the activities of the Institute for Ecumenical Research. Especially because this year 1974/75 marks the tenth anniversary of the Institute, expressions of thanks are due to the curatorium and the staff for the invaluable service they render to the LWF member churches, the Geneva staff, and the broader ecumenical movement. May the work of the Institute continue to be fruitful in the future." (Minutes of the Executive Committee Meeting 1975, Exhibit 11, Paragraph 45).
- (3) As an international ecumenical centre in the service of the Lutheran churches, the Strasbourg Institute occupies a special position. The LWF is the only family of churches which has such a theological and ecumenical institute. With the exception of Bossey and Tantur, the other existing institutes are limited in their scope by their connections with universities or particular national situations. This gives the Strasbourg Institute not only an international significance but also possibilities of impact and attention which extend far beyond the area of the Evangelical-Lutheran churches.
- (4) We believe that the Institute, in spite of its limited possibilities (four research professors, one assistant), has increasingly used available opportunity and responsibility in the past years. Since the Assembly in Evian in 1970 it has tried to continue its service to the Lutheran churches. Important ecumenical tasks of the LWF have been carried out by the Institute in the field of theology. It has further endeavoured to contribute to the advancement of the whole ecumenical movement. The Institute's many activities have confirmed and increased its position in the public opinion of the churches in many countries. Existing contacts were deepened and new ones established. Critical questions directed to the Institute immediately after Evian were positively taken up. They led to thorough reflection and to changes in the working methods of the Institute. The result was a greater mobility, research and information work more directly related to the ecumenical problems and tasks of the churches, and closer relations with the churches, especially in Africa, Asia and Latin America.

- (5) Along with the primary and continuing task of helping to advance closer relationships between Lutheranism and Catholicism, relations with other confessions increasingly come into the picture. In addition, we have endeavoured to take up new ecumenical developments: polarisations within the ecumenical movement, the rise of new transdenominational movements and tendencies, the relation between confessional identity and ecumenical fellowship.
- (6) This work was done in the form of project-related ecumenical research, staff teamwork, joint statements of the staff, staff responsibility for bilateral interconfessional dialogues of the LWF, seminars and consultations in five continents, study projects, publications in seven languages, cooperation with groups from the LWF, WCC and other organisations, papers and lectures, advice to churches and individuals, etc. With the multiplicity of this work and also because of the time factor, there was, however, the danger of overloading the staff and dissipating resources.
- (7) In all its efforts, the Institute for Ecumenical Research has deliberately tried in the last seven years to render a theological contribution which is based on the understanding of the faith as shaped by the Lutheran Reformation. A contribution which tries to relate the ecumenical commitment, as part of the inheritance of the Reformation, to the actual ecumenical questions and tasks of our time in order to help the Lutheran churches to fulfil their ecumenical responsibility.

II. ECUMENICAL RESEARCH

- (8) In the description "Institute for Ecumenical Research" the conviction is expressed that amongst the manifold forms of present ecumenical activity, theological research has an essential place. When the final goal of the ecumenical movement is to overcome the divisions between the churches, then theological, historical, exegetic and other questions which are among the causes for the divisions, must be taken seriously and thoroughly dealt with. Research which is concerned with these questions is basically neither abstract nor theoretical but is directed to firmly making possible greater fellowship between the churches. For that reason we speak in the Strasbourg Institute of "project-related" research. That is, the research work of the professors serves in the preparation for different seminars and consultations, the elaboration of articles for publications, the interpretation of and comment on developments in the ecumenical field, the preparation of joint statements, etc. Because of many other obligations there has not always been sufficient time for long-term research work.

- (9) The four research professors have published about 120 articles in the last seven years and edited or written 20 books. The Institute's statement on "Eucharistic Hospitality", based on a thorough analysis of the present-day Lutheran and Catholic understanding of the Eucharist, was printed in 1973 in 13 journals in three languages. The churches paid great attention to it. The four-volume project, "The Gospel Encounters History" (26 contributors), was completed in English and German editions in 1974. In 1976 a study project (1974-1976) on "New Transdenominational Movements" was completed with an extensive statement from the Institute. Here the evangelical, charismatic and action-centered movements are analysed, their quasi-confessional character and their critical questions to the churches elaborated. Then their ecclesiological and ecumenical relevance is examined, their basic positions are critically questioned and finally possibilities of a better relationship between the institutional churches and these movements are proposed.
- (10) A second study-project (1974-1976) on "The Identity of the Lutheran Churches in the Context of the Challenges of our Time" will be completed before the beginning of the Assembly in Dar-es-Salaam. As this study project is concerned with specific Lutheran identity and devotes special attention to the present ecumenical challenges, it is different from the ecclesiology study of the LWF Study Department (The identity of the Church and its service to the whole human being), so that both study projects are complementary.
- (11) Basic theological elements of Lutheran identity were formulated by the Institute's staff and repeatedly revised on the basis of many reactions. The expressions of Lutheran identity in different social, cultural and historical contexts and in the centuries since the Reformation were discussed and clarified at consultations in Tanzania, USA, Canada, India and Europe. Finally, reflections on the relationship of Lutheran identity to the quest for closer ecumenical fellowship and on other challenges and questions which Lutheranism today faces, also belong to the framework of this study-project. A comprehensive report will be submitted to the LWF Assembly and the churches in 1977.

III. PARTICIPATION IN PILATERAL DIALOGUES

- (12) Through bilateral interconfessional dialogues, the world confessional families, to which the Roman Catholic Church in some way also belongs, have assumed in the last ten years an increasing importance as ecumenical partners. These dialogues constitute a significant complement to the multilateral dialogue which is carried out in the framework of the WCC and to which they stand in close interrelation. Above all, the LWF and the Roman Catholic Church have initiated such dialogues with several partners. These dialogues on a world level are complemented by a series of dialogues at national and regional levels.

- (13) In order to be able to prepare, carry out, evaluate and interpret these dialogues, the LWF, through its Study Department, has commissioned the Strasbourg Institute to take over the staff responsibility for several dialogues. In the following dialogues members of our staff were, or are, secretaries: Study Commission of the LWF and the Secretariat for Unity on "The Gospel and the Church". This Commission presented its report in 1971 after five meetings (Malta Report, published 1972). Commission between the LWF and the Anglican Communion which published its report (Pullach Report) in 1972. The Joint Anglican-Lutheran Working Group, which up to now has met only once (1975), continues these contacts. Study Commission of the LWF, the Reformed World Alliance and the Roman Catholic Church on "The Theology of Marriage and the Problem of Mixed Marriages", which completed its final report in 1976. Joint Lutheran-Roman Catholic Commission, which in 1973 began its work in continuation of the first round of the Lutheran-Catholic dialogue. In addition, a member of staff took a responsible part in the carrying out of the Leuenberg Conversations between the Lutheran, Reformed and United churches in Europe. Members of staff are also responsible for contacts with the Pentecostal churches and the Charismatic movements in LWF member churches and other churches, as well as for a preliminary discussion with representatives of the Methodist churches with whom the official conversation planned at Evian in 1970 has up to now not been possible for financial reasons of the LWF. Two members of staff are permanent observers of the World Council of Churches at the official Reformed/Roman Catholic and Anglican/Roman Catholic dialogues at world level.
- (14) Beyond this direct participation, staff members of the Institute have shared in distributing information about the bilateral conversations and in the evaluation of their results through books, articles, conferences and lectures. Because of their specialised knowledge, they were invited to participate in conferences of the LWF, world confessional families and the Secretariat for "Faith and Order" of the WCC.
- (15) In November 1971 an extensive evaluation of the bilateral conversations of the LWF was undertaken. This took place in a consultation in Geneva, organized by the Strasbourg Institute and the General Secretariat of the LWF, in which 25 participants in bilateral dialogues from the whole world took part. After 1972 the question of the method, significance and evaluation of the bilateral conversations was taken up again. A Study of Ecumenical Methodology was carried out within the LWF, in the preparation and conclusion of which the Institute shared along with the Secretariat for Interconfessional Research in the Study Department. The final consultation took place in Geneva in June 1976. The report was forwarded to the Working Group for Interrelations between the Bilateral Dialogues, which was set up by the LWF Executive Committee. The Institute participates in the work of this group through a member of staff and various contributions.

IV. SEMINARS AND CONSULTATIONS

- (16) Along with ecumenical research and the participation in bilateral dialogues, the Strasbourg Institute has tried in different ways in the years 1970 to 1977 to make a contribution to the advancement of ecumenical thought and action in the churches. The basis of this work was the experience and knowledge gathered in the Institute through research and cooperation in ecumenical conversations. The purpose of this work was to help the individual Lutheran churches in the development of their relationships with other churches and at the same time to gather, from direct encounter with representatives of the different churches and from the very different situations, new impulses and experiences for the work of the Institute.
- (17) Important instruments for this activity of the Institute were seminars and consultations. Representatives of churches were invited to seminars, and experts were personally invited for the consultations. With the exception of some few consultations, representatives and participants came from different churches and confessions. Up to now, more than 1,300 people have taken part in these activities of the Institute. From 1970 to 1977 the following seminars and consultations were organized by the Institute itself or in cooperation with other church agencies:
- (18) Liebfrauenberg, France, 1970: "The Future of Ecumenism"
(Consultation, 45 participants)
- (19) Liebfrauenberg, France, 1970: "The Early Tradition in the Lutheran and Anglican Church"
(Consultation, 15 participants)
- (20) Strasbourg, France, 1970: "God and Worship"
(Seminar, 90 participants)
- (21) Geneva, Switzerland, 1971: "Consultation on Bilateral Conversations"
(Consultation, 25 participants)
- (22) Salamanca, Spain, 1971: "The Lutheran Reformation and Spanish Catholicism"
(Seminar, 60 participants)
- (23) Strasbourg, France, 1971: "The Church and Theology between Orthodoxy and Orthopraxy"
(Seminar, 70 participants)
- (24) St. Paul, Minn., USA, 1972: "Unity in the Context of Theological Pluralism"
(Consultation, 35 participants)

- (25) Kenosha, Wisc., USA, 1972: "Jesus - Solution or Salvation?"
(Seminar, 55 participants)
- (26) Strasbourg, France, 1972: "Jesus - Solution or Salvation?"
(Seminar, 83 participants)
- (27) Minneapolis, Minn., USA, 1973: "Lutherans in Dialogue: An Evaluation"
(Consultation, 33 participants)
- (28) Tacoma, Wash., USA, 1973: "The Holy Spirit Active in the Church
and the World"
(Seminar, 50 participants)
- (29) Tananarive, Madagascar, 1973: "Secularization and Christian Faith"
(Consultation, 25 participants)
- (30) Tananarive, Madagascar, 1973: "Motivation, Method and Aim of the
Ecumenical Endeavor"
(Consultation, 74 participants)
- (31) Fianarantsoa, Madagascar,
1973: "Seminar for the Continuing Education
of Pastors"
(Seminar, 100 participants)
- (32) Strasbourg, France, 1973: "The Holy Spirit Active in the Church
and the World"
(Seminar, 105 participants)
- (33) Mexico-City, Mexico, 1974: 1. "Methodological Aspects of Ecumenical
Work on International, Regional and
Interconfessional Levels"
- (34) 2. "The Ecumenical Movement and Church
Structures, Socio-political Tendencies
and Charismatic Currents"
(Consultation, 15 participants)
- (35) Rio de Janeiro, Brazil, 1974: 1. "Information on the Ecumenical
Dialogue. Breakthroughs - Impasses -
Tasks"
- (36) 2. "The Ecumenical Movement in the Context
of Socio-political and Evangelical
Tendencies"
(Seminar, 45 participants)
- (37) Buenos Aires, Argentina, 1974: "The Holy Spirit Active in the Church
and the World"
(Seminar, 33 participants)

- (38) Strasbourg, France, 1974: "The Ministry of the Church in the Context of Unity and Renewal"
(Seminar, 76 participants)
- (39) Rome, Italy, 1974: "The Decree on Ecumenism - Ten Years After"
(Consultation, 65 participants)
- (40) Eisenach, GDR, 1975: "The Ministry of the Church in the Context of Unity and Renewal"
(Seminar, 55 participants)
- (41) Strasbourg, France, 1975: "New Transdenominational Movements - Their Ecclesiological and Ecumenical Significance"
(Seminar, 50 participants)
- (42) Bukoba, Tanzania, 1975: "Lutheran Identity in Tanzania"
(Consultation, 28 participants)
- (43) Madison, USA, 1976: "Lutheran Identity in the USA"
(Consultation, 22 participants)
- (44) Edmonton, Canada, 1976: "Lutheran Identity in Canada"
(Consultation, 26 participants)
- (45) Strasbourg, France, 1976: "Christian Identity - Confessional Identity - Christian Unity"
(Seminar, 63 participants)
- (46) Madras, India, 1976: "Lutheran Identity in India"
(Consultation, 22 participants)

V. PUBLICATIONS

- (47) The publications of the Institute are another way of communicating to a wider circle the ecumenical experiences and reflections resulting from the Institute's work. Since the establishment of the Institute, a total of 39 books and translations of these books with about 71.000 copies have been published.
- (48) Because of the limited range and high costs, the Institute's annual "Oecumenica" has been discontinued since 1972. The four-volume publication "The Gospel Encounters History" (1971-1974) has already been mentioned in part II. The following four titles have appeared in German and English: 1. The Gospel and Unity. 2. The Gospel and Human Destiny. 3. The Gospel and the Ambiguity of the Church. 4. The Gospel as History.

- (49) With two new series, the Institute has attempted to reach a wider circle of readers. One of these comprises smaller publications (about 100 to 150 pages) in the series "Oekumenische Perspektiven" which was begun in 1972. Since then the following eight volumes have appeared: 1. Die Zukunft des Oekumenismus (1972). 2. Lutherisch-reformierte Kirchengemeinschaft heute (1973). 3. Luthertum und Katholizismus im Gespräch (1973). 4. Gott und Gottesdienst (1973). 5. Jesus - Konfrontation und Gemeinschaft (1974). 6. Wiederentdeckung des Heiligen Geistes (1974). 7. Papsttum und Petrusdienst (1975). 8. Zeugnis und Dienst reformatorischer Kirchen im Europa der Gegenwart (1977). There is also a Spanish edition of this series - "Perspectivas Ecumenicas" - with additional Latin-American contributions. The first volume appeared in 1976. Further volumes are in preparation.
- (50) With a second series, "Oekumenische Dokumentation" (since 1974) the Institute publishes documents from bilateral conversations at world level and in different countries, as well as other relevant ecumenical texts on particular issues. In this series the following have already appeared: 1. Um Amt und Herrenmahl. Dokumente zum evangelisch-katholischen Gespräch (1974). 2. Vom Dialog zur Gemeinschaft. Dokumente zum anglikanisch-lutherischen und anglikanisch-katholischen Gespräch (1975). 3. Neue transkonfessionelle Bewegungen. Dokumente aus der evangelikalen, der aktionszentrierten und der charismatischen Bewegung (1976).
- (51) The Institute bears responsibility for the preparation and publication of a large work which is to appear in 1977 in German and English: "The Evangelical-Lutheran Church - Past and Present". In this book, members of the Strasbourg Institute and experts from different countries present the history of Lutheranism, the development of theological thought, the ways of life and structures and the changing situations of Lutheran churches throughout the world. The book will contribute to the study project on "Lutheran Identity", as well as to the Assembly in Dar-es-Salaam and to information and reflection in general.
- (52) In addition, the Institute has carried, with others, coresponsibility for the publication of further books: a documentary volume (three languages) with contributions from the Study Commission of the LWF and the Roman Catholic Church on "The Gospel and the Church" has appeared (1975) under the title "Evangelium - Welt - Kirche". A book in Portuguese containing the papers of the seminar in Rio de Janeiro (1974), for which the Institute was jointly responsible, has appeared under the title "Desafio às Igrejas" (Challenge to the Churches). Contributions (in three languages) from the consultation in Rome 1974, for which the Institute was jointly responsible, will be published in 1977: "Unitatis Redintegratio 1964-1974 - Eine Bilanz der Auswirkungen des Oekumenismusdekrets".

- (53) Finally, seminar reports, reports of consultations as well as individual papers from these activities have appeared in other publications or in duplicated form.

VI. ECUMENICAL EDUCATION, CONSULTATION AND COOPERATION

- (54) Along with seminars, consultations and publications, the Strasbourg Institute and its staff have in various ways passed on their experience and insights or have been able to contribute them to other ecumenical activities.
- (55) In the sphere of ecumenical education, considerable impetus has been initiated by the seminars. Staff have given lectures and held seminars at the Strasbourg Institute, at the Catholic Institute in Paris and in other places of theological education. Particular ecumenical questions were discussed with groups from different countries who visited the Institute. Churches, clergy and students who were concerned with specific ecumenical topics or problems were advised in personal conversations or in writing. Considerable use is made of the Institute's specialized ecumenical library. Three LWF research scholarship holders from Holland, Rumania and Czechoslovakia each spent three months studying at the Institute. The Institute has striven for intensive communication with member churches of the LWF.
- (56) Because of the strong emphasis on the ecumenical dimension in the whole activity of the LWF it was natural that our staff had close cooperation with the staff of the LWF and its groups. This applied to bilateral conversations, methodology study, the "interrelations group", the Lutheran lectureship in Oxford, the Executive Committee, preparations for the Assembly in Dar-es-Salaam, etc. Contacts with the Study Department were particularly close. Staff participated regularly in studies of "Faith and Order" in the WCC and is in constant theological exchange with this branch of the work of the WCC. Together with the General Secretariat of the WCC the Institute carried responsibility for the preparation and realization of a Consultation of European Ecumenical Institutes in October 1976. Members of staff have regularly cooperated in the conferences of secretaries of the world confessional families. Various member churches of the LWF and national ecumenical groups have invited staff to give lectures and to cooperate on committees. There are close relations with a whole range of other ecumenical institutes.

VII. BOARD OF TRUSTEES

- (57) The Board carries responsibility for ensuring that the purpose of the Foundation is observed by all colleagues. The Executive Committee of the LWF is represented on the Board by several members, above all by the Chairman of the Board who, according to the Constitution, has to be a member of the LWF Executive Committee and must be chosen by the Committee. It is seen to that the Lutheran churches are represented on the Board as widely as possible. For example, there are Board members from Latin America and Africa.

VIII. PLANS FOR THE FUTURE

- (58) The Strasbourg Institute for Ecumenical Research will make several contributions to the work of the coming Assembly of the LWF in Dar-es-Salaam. Among these will be the results of the study projects on the new transdenominational movements and on the identity of the Lutheran churches, as well as the results of the bilateral dialogues for which the Institute had joint responsibility.
- (59) It will depend partly on the perspectives and decisions of the Assembly, in which areas the emphasis of the future work of the Strasbourg Institute will lie. This underlines the intention of the Institute to continue to carry out a theological and ecumenical service for the Lutheran churches in the world and their fellowship in the LWF. In some areas of work, of course, plans had to be made now for the time after the Assembly in June 1977. In this respect consideration is currently being given to closer cooperation (for example, in the form of lectures and seminars) with the Ecumenical Institute in Bossey. The annual International Ecumenical Seminar which is held in Strasbourg is planned for September 1977 and will be concerned with the theme "Rediscovered Community". The first theological discussions between representatives of European Lutheran and Methodist churches (possibly with non-European participation), which has already been under consideration for some time, is planned by the Institute in cooperation with the LWF for Autumn 1977.
- (60) Finally, at its meeting in September 1976, the Board of the Institute agreed to a new and extensive study project for the coming years: a study of the Augsburg Confession, one of the fundamental confessional documents of the Lutheran churches. The external reason for this study is the 450 years celebration of the acceptance of the Augsburg Confession in 1530. The theological and ecumenical reasons for this study are the questions of the understanding and relevance of this confession in a theological, and particularly in an ecumenical, situation which has radically changed after 450 years. This study will be carried out in close cooperation with, or coordination in, similar projects in individual Lutheran churches.

- (61) In the area of publications, two members of staff are working at the moment on two books for "Oekumenische Perspektiven", which will deal with (a) the development of the ecumenical discussion on the question of mission and evangelisation, and (b) the concept of "church fellowship".

IX. FINANCES

- (62) The work of the Foundation and of the Institute is financed in part by interest on the capital fund and mainly by annual contributions of LWF member churches. A Lutheran church which is not a member of the LWF has also for a long time supported the Institute financially.
- (63) The difficult financial situation of many churches has recently also affected the Institute and made certain economies necessary. A productive continuation of the work of the Institute depends to a significant extent on whether member churches are prepared to increase their financial contributions. For example, in some churches collections are made for the work of the Institute. Such a means of support is certainly very welcome.

X. APPRECIATION AND THE CONTINUING TASK

- (64) The Board and staff of the Strasbourg Institute are deeply grateful and indebted to the Lutheran churches of the world and the LWF for all their spiritual and financial support. Without this support and the active interest of the churches and many individuals, the Institute would not have been able to carry out its work.
- (65) The Lutheran churches of the world are faced with very different ecumenical problems, developments and tendencies. As a consequence there are possibilities and also difficulties for common service and common witness. On the background of the problem of confessional fellowship and Christian unity which needs further discussion, models of future unity must be clarified and preliminary steps towards greater fellowship must be considered. New or other ecumenical methods must be examined and tested. Differences which still separate churches need to be discussed with a view to overcoming them. Where the ecumenical movement seems to stagnate, new impulses must be given and new ways be explored. In all ecumenical steps forward, the inner-Lutheran unity must at the same time be preserved.

- (66) It is part of the essence of the Lutheran tradition that such problems and tasks cannot be taken up without intensive theological reflection. It is part of the essence of the LWF that the answers to these problems and tasks should be looked for in the joint reflection and action of this world-wide family of churches. The Board and staff of the Strasbourg Institute hope that in this context, the Institute can be an important instrument also in the future for the furtherance of the ecumenical task of the Lutheran churches.



